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THE  
FOREIGN CHURCH CHRONICLE  
AND REVIEW  
FOR THE YEAR 1880

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BISHOP WHITTINGHAM.

BISHOP WHITTINGHAM may be said to have done for the American Church something of what Bishop Wilberforce did for the English Church. He infused a new life into a languid and sluggish episcopate, and this life, like leaven, has spread and spread until it has pervaded the whole mass. It was to be expected that notices of so useful a life, and so beloved a man, would make their appearance in America. We take two of these (<sup>1</sup>) as the basis of our present article, adding to their narratives something from our own reminiscences of one whom English as well as American churchmen honoured, admired, and loved.

Bishop Whittingham was born in 1805, in the city of New York, and he counted among his ancestors the Puritan Whittingham, who married a sister of Calvin, at Geneva, during the Marian persecution in England, and was afterwards nominated to the Deanery of Durham. The future Bishop's most efficient teacher was his mother, who, like many another good woman, learnt the classical languages, in order that she might impart the knowledge of them to her son. He was ordained by Bishop Hobart, and after some years' work as a parish clergyman, he became Professor of Ecclesiastical History at the General Theological Seminary. After five years spent in instruct-

<sup>1</sup> *A Discourse in Commemoration of William Rollinson Whittingham, Bishop of Maryland.* By W. F. BRAND. [New York: Whittaker. Pp. 31.] *A Sermon Commemorative of the late Bishop of Maryland.* By the Right Rev. THOMAS ATKINSON, D.D., Bishop of North Carolina. [Baltimore: Boyle. Pp. 22.]

ing himself and others, he was elected Bishop of Maryland in the year 1840.

"He had not been bishop very long when he made a Visitation on the eastern shore, accompanied by a clergyman still among us, and by two laymen who have become eminent in the Church. I have heard these laymen say how they prized the recollection of this tour. The Visitation was ended. In order to return to Baltimore, it was necessary that they should meet a steamboat at a certain landing early in the morning ; to do so, they had to leave their resting-place before day. The way led them near an abandoned church. The bishop said he could not pass without visiting it. Going to it, they found that in the 'desolate house' stray cattle dwelt, that the church had become a stable. The dumb creatures were driven out ; and after a brief examination of the state of the building, standing in the desecrated chancel, the grey light of the dawn adding impressiveness to the scene, the bishop said, 'Let us pray,' and the four brethren knelt together. My informant has told me that never was he more touched than by the humble attitude of the lowly servant of God as he poured out his soul in supplication, and entreated the Lord that He would revive His work, that He would build the old waste places, and make the sound of praise to be again heard in this house called by His name. The service ended, they barred the entrance as they could with fence rails, and went their way. But before they had left the building, they contributed what was the foundation of a fund for the restoration of the church. Their prayers and their alms went up for a memorial before God, and God's blessing came down upon them ; and before long the house was meetly repaired, and its walls resounded to the re-established worship of God."—Brand, p. 11.

The commencement of Bishop Whittingham's episcopate was the signal for the infusion of new life into the diocese. It was said that his presence might "be known and traced by revived parishes." Bishop Atkinson sums up the external results of his activity in the following words :—

"He found in Maryland one diocese ; he left two. He found in that part which is now known as the Diocese of Maryland, fifty-eight clergymen, and fifty-three parishes and congregations ; he left in it 159 clergymen, and 134 parishes and congregations. He found in the city of Baltimore five churches, only three of which had any considerable strength ; he left twenty-three. He found in the district of Columbia six churches ; he left nineteen. He established a College, which was for some time very prosperous, and he led the way to the opening of Church schools in various parts of his diocese."—Atkinson, p. 11.

After he had been ten years Bishop, during which time his reputation for learning and for holiness had grown year by year, he paid a visit to England, and became the guest of Bishop Wilberforce, at Cuddesdon, at the time that the latter was holding his Christmas Ordination in 1850. Those who were privileged to be then present will not readily forget the greatest of the American Bishops, in the

house of the greatest English Bishop. Some thirty or forty young men were there, whom Bishop Wilberforce, first beginning a custom which is now become universal, had housed in his palace, or its close vicinity. Not a moment of those three days was allowed to be lost, not even meal times, at which it may be well imagined that the conversation, led by Wilberforce and Whittingham, in which Archbishop Trench, Archdeacon Randall, Archdeacon Clerke, Archdeacon Pott, and some of the Fellows from the neighbouring University of Oxford, took part, was not a little instructive to the young candidates for the ministry. Bishop Whittingham on that occasion made two demands, in the name of his countrymen : "We have a right," he said, "to ask of you, surrounded as you are with magnificent libraries, and having opportunities for learned leisure, to publish a critical edition of the First Four Ecumenical Councils, in Greek, Latin, and English;" and, referring to a book which had lately been published, *The Practical Working of the Church in Spain*, he asked whether measures might not be taken for exhibiting the true character of the Anglican Church to those who were ignorant of it, and called on the English Church to take the lead in such an effort. Of the two demands made by the Bishop, the first remains unfulfilled, though it is well worth the attention of the Delegates of the Oxford Press. The second was partially accomplished by the institution, three years afterwards, of the Anglo-Continental Society, of which, with Wilberforce and the Bishop of St. Andrews, he became the first episcopal patron. His first suggestion to the new Society was that of the republication of Casaubon's *Letter to Cardinal Perron*—a suggestion which was carried out in the year 1875, when a Latin edition of the work, with a preface by the Bishop of Lincoln, was brought out in England by the Anglo-Continental Society, while at the same time an English edition was issued by himself in America.

This treatise of Casaubon was the Bishop's favourite theological work. The writer of an interesting article upon his life in the *Church Eclectic* states, that the Bishop on one occasion declared his intention of "reprinting the little book, as containing in the choicest and most scholarly language his fatherly council and advice on the topics therein treated. He preferred this course, he said, to writing something new himself, or to adopting the words of any living author, because of Casaubon's known theological learning, and also because his work had been revised by the great Andrewes, Bishop of Ely."

To be the chosen theological treatise of Bishop Whittingham, adds a new claim for attention to Casaubon's work, for few men of the present generation had such an acquaintance with theology and theological writers as he. We believe that one of the things that most surprised Bishop Selwyn in America, when he visited it in 1871, was the Bishop of Maryland's library. There are many things which we expect to be on a larger scale in the new than in the old country, but among them libraries do not find a place. Yet here was a library of some 16,000 volumes, collected by one man, and equal to almost any private library in England, not only for the number of the books that it contained, but also for their choiceness and rarity—rich in the works of the Fathers, in liturgical books, in hymn-books—rich in biographies, commentaries, ecclesiastical histories, dictionaries—especially rich in works bearing on the Roman controversy. "Almost every work of importance or of authority on the Council of Trent was to be found on the shelves of this library; for the Bishop lavished time and trouble, and even health itself, to make himself a master in the controversy against Rome—to track her in her pretensions and to know thoroughly her tactics."<sup>2</sup> One of these books was so rare that no other copy is known to exist, except one in the Bodleian Library. This valuable collection the Bishop has left as a precious heirloom to his successors in the See of Maryland.

In 1861 the war between the North and South burst out, and owing to the geographical position of Maryland, the violence of party feeling was stronger there than elsewhere. The Bishop took his side promptly and decisively; his sympathies and his judgment were alike on the side of the North, and he vehemently resisted a policy which he believed to be fraught with evil to his country; but as soon as the war ceased, there was no more active apostle of reconciliation than he. The following personal reminiscence of Bishop Atkinson is singularly interesting:—

"For five years I had not seen him. I was one of those who had recognized the authority of that Confederate Government to which he was so earnestly opposed. I consequently did not know, and those persons in Maryland who were my friends and likewise his friends did not know, how he would receive me. For this reason, when passing through Baltimore on my way to the General Convention in 1865, I did not seek an interview with him. On reaching Philadelphia, and going to the church where the Convention was about to begin its sessions, one of the first persons to meet me was Bishop Whittingham. He was as cordial as if

<sup>2</sup> *American Churchman*, Jan. 17, 1880.

we had parted only the evening before, on terms not only of unbroken, but of unchilled friendship. He urged me immediately to take my seat in the House of Bishops, which I thought it best not then to do. On the next day, when the Bishop of New York informed that House that Bishop Lay and I were in the church, and wished to know in what spirit, and on what terms, we and the other southern bishops could resume our seats, it was Bishop Whittingham who, with characteristic vivacity, sprang up and said, 'Tell those bishops to come in, and trust to the love and honour of their brethren.' None received us more cordially than he, and none resisted more strenuously than he everything in word or deed which could give pain to his southern brethren."—Atkinson, p. 15.

In 1872 the Bishop repaired to Europe, partly for the sake of recruiting his health, partly to represent and act for the American Church in the crisis of the Old Catholic movement. In the latter capacity he attended the Old Catholic Congress at Cologne, where he met the Bishops of Winchester and Lincoln. Here he took an active part with those prelates in formulating a basis of inter-communion, which was adopted at the meeting of a committee of the Congress appointed, on the motion of Bishop Reinkens, with a view to the restoration of unity. The action of this committee led naturally to the Conferences of Bonn, and has resulted, under God's blessing, in bringing about the fellow-feeling which now exists between the Anglican and Old Catholic Churches. This was a matter which, throughout his life, had been very near to the Bishop's heart. His influence on the foreign relations of the American Church has been pointed out by Dr. Langdon in the pages of the *Churchman*,<sup>3</sup> in a paper from which we extract the following passages, for no one deserves better to be heard on this subject than Dr. Langdon:—

"When, in 1858, no one else attended to my speculations concerning the direction in which the course of Italian politics was influencing the ecclesiastical and religious future of Italy and of Latin Christendom, Bishop Whittingham first listened to and discussed them with me, with serious and sympathetic interest. In 1859, *he* encouraged me to attempt that ecclesiastical recognition to Rome (whose motive and purpose were indeed *then* known almost to him alone) from which have since grown all our relations with these movements. . . . In 1871, Bishop Whittingham brought before the House of Bishops the first intelligence of German Old Catholic interest in our Church as expressed in the programme of the Munich Congress of that year; he moved the resolutions of interest and sympathy in the aims and purposes of Dr. Döllinger and his co-labourers; he was requested by his brother bishops to visit Europe in their name; and, being also personally invited by the committee of the Old Catholic Congress of 1872, was present at that most noteworthy and important gathering at Cologne; and also spent some quiet weeks at Bonn, just

<sup>3</sup> *American Churchman*, Nov. 8, 1879

after it, with the leaders of that movement, who lingered there for consultation. *Then and there* he won for himself a valued place in their regard and reverent affection ; and for the American Episcopal Church that place in the esteem of the German, French, Swiss, and Italian reformers which others, such as the Bishops of Pittsburgh, Western New York, and Albany, have since done so much to strengthen ; for out of that Cologne Congress grew the Congresses of Constance and of Freiburg, and the Bonn Conferences of 1874 and 1875, and out of these the Farnham Conference of 1879. . . . The Bishops of Connecticut and of Long Island could refer, at the opening of the late Missionary Conference in New York, to the labours of Bishop Herzog and of the Père Hyacinthe as to matters in which the Church now takes a lively interest, and to the fact that such men look to us for moral support, and even for practical aid, as one in which we may take a pardonable pride, and which lays on us a grave responsibility. The years are not long passed by when the effort to awaken such an interest in such men and in their work would, to all appearance, have been wholly fruitless but for the loving heart and far-sighted intellect of the Bishop of Maryland."

Bishop Whittingham was a typical Anglican churchman of the school of Andrewes. An Anglican, not a Gallican, with everything that was primitive he had doctrinal sympathy, and with nothing that was mediæval. To him Popery was one thing, Catholicism was another. Popery was the corruption of Catholicism. Catholicism was pure Christianity, not yet corrupted by Popery, or having happily rid itself of Popish corruption. "He disliked mediævalism," says Mr. Brand, "because he knew the old to be far better." "He regarded Romanism as an innovation," says Bishop Atkinson, "on the Primitive Church doctrine and policy, for which he felt profound reverence, as the original cause for the divisions of Christendom which he so deeply deplored, and as the author of additions to the primitive faith, which Cardinal Newman and others call developments, but which he rejected as excrescences and corruptions."

"When Newman left the English Church, Whittingham grieved greatly ; not that he was wholly surprised, for with all his loving admiration he had before seen cause to doubt the critical judgment of the great preacher. At this time he wrote to Pusey, whose name had been given to the followers of Newman, 'to act as the head of the Anglo-Catholics : to speak clearly touching the distinction between the English and the Roman Churches, and to stay what might be an exodus from the English Church in consequence of the defection of a trusted leader.'"  
—Brand, p. 22.

While he was thus firm in his adherence to the principles of the English Reformation, his mind was not cast in a controversial mould. The aim of his life was to build up that part of Christ's Church in which a trust had been committed to him by his Lord, in the faith

and love of Christ, and in reverent submission to His holy Word and will ; and in this aim he has not failed. The very consciousness of having within her bosom a prelate so learned, wise, and pious as Bishop Whittingham, has had for many years an elevating effect on the National Church to which he belonged, and on the whole communion of which that Church forms a part. Wilberforce and Whittingham still live in the increased spiritual vitality imparted by their labours to the Church which they loved.

## DR. VON DÖLLINGER.

MESSRS. CASSELL, PETTER, AND GALPIN, who show singular energy and skill as publishers in bringing out the right thing at the right time, are issuing a series of short biographical sketches of living personages, in a publication, entitled, "The International Portrait Gallery."<sup>4</sup> The first volume contains the lives of the Emperor of Germany, Gambetta, the Czar of Russia, Osman Pasha, the Emperor of Austria, Prince Bismarck, Midhat Pasha, Count Andrassy, President Hayes, Count Moltke, Garibaldi, Victor Hugo, Marshal McMahon, the Sultan, General Todleben, the King of Italy, Dr. von Döllinger, Longfellow, the Grand Duke Nicholas, the Marquis of Lorne. All the lives are of the same length, and are preceded by a large photograph of the person whose biography is given. Few books contain so much contemporary history, condensed into so small a space, and written in so graphic a style. It is probable that the life most interesting to the majority of our readers is that of Dr. von Döllinger, from which we have received permission to make extended extracts.

Dr. von Döllinger was born in the last year of the last century, and attained the age of eighty-one on the 28th of February last. His early life was that of a student, and his favourite study throughout his life has been ecclesiastical history. He attained the age of sixty-four, bearing and having borne for many years the reputation of being the most learned man in the Roman Catholic Church. As a learned man, and a German who loved his country and his Church, he was looked upon with suspicion by the Roman Curia and by the Jesuit faction, whose aims he had always opposed and often thwarted,

<sup>4</sup> *The International Portrait Gallery*, Cassell, Petter, and Galpin, pp. 160.

but he was still regarded as a pillar and main support of the Roman Catholic Church.

“It was the cause of scientific and historical truth which made him at length go forth with a set face upon the path which put him in plain antagonism to Rome. In 1863, on the occasion of a controversy arising out of Professor Frohschammer’s teaching, he summoned a Conference, comprising some of the most learned men of Germany, for the purpose of declaring the rights of science in face of dogmatism. Ultramontanism, however, turned out to be stronger than had been expected, and the Conference decided that science was to be subjected to authority. Döllinger submitted in silence. In silence, too, he submitted to the declaration of the dogma of the Immaculate Conception and to the promulgation of the *Syllabus* of 1864; but we may imagine how these last events affected one who loved truth and liberty, and whose knowledge of history made him not only believe, but know, that the dogma of the Immaculate Conception was false and the arguments adduced in its favour baseless, and that the anathemas of the *Syllabus* were directed against all that made the happiness and prosperity of free men and free nations. With the gravity of a man who feels the responsibility attached both to action and inaction he still possessed his soul in patience; but inevitably, and even unconsciously to himself, these antecedents led up to his taking the great position forced upon him by the Council of 1870 and the events which immediately succeeded it.

“The Vatican Council was the triumph of the principle and party in the Latin Church to which Döllinger was most energetically opposed—the principle of dogmatism which, unchecked by facts, paid no regard to theological, scientific, or historic truth, and the party of the Jesuits, Ultramontane and anti-Teutonic, which had taken captive and kept in subserviency to itself the feeble, but not for that less obstinate, mind of Pius IX. On the dictation of the Pope and his favourite counsellors, the Council had determined—or rather, it had been determined at the Council, in spite of the protest of all the most learned among the bishops—that the Pope was infallible in all matters of faith and morals whenever he spoke *ex cathedra*, himself being the judge whether or no he did speak *ex cathedra*; that entire submission was due to him, not only in matters of faith and morals, but in all matters appertaining to the Church, whether of doctrine or discipline; and that the immediate episcopal government of the Universal Church was vested in him. The minority at the Council,

led by the German and Hungarian Bishops and Monseigneurs Darboy and Dupanloup, had left Rome before the final vote was taken ; and now men asked themselves, with the intensest interest, What will the dissenting bishops do, and what will Döllinger do ? The bishops yielded. Chained as they are to the Papacy by oaths taken at their consecration and by faculties granted by the Pope and capable at any time of resumption, Roman Catholic bishops cannot but yield to the Roman Curia whenever a struggle arises between them, unless they are prepared for bolder action than can be expected from men of average ability and courage. The Archbishop of Munich, having himself submitted to the decrees which he had in vain resisted, called the theological professors of Munich around him, and proposed to them to give way. ‘Rome has spoken,’ he said, ‘and, whatever our personal belief may be, we must submit. Ought we not,’ he continued, turning to Döllinger, ‘to be ready to begin to labour afresh in the cause of the Holy Church?’ ‘Yes,’ replied Döllinger, promptly, ‘yes, *for the Old Church.*’ ‘There is but one Church,’ said the Archbishop, ‘which is neither new nor old.’ ‘But people have made a new one,’ replied Döllinger, dryly. In these words of Döllinger’s is found the first indication of the title, ‘Old Catholic’” (p. 130).

After six months’ hesitation, the Archbishop demanded the formal submission of Döllinger and Friedrich. Döllinger’s reply was his famous *Erklärung an den Erzbischof von München-Freising*, in which he undertook to prove the unscriptural and uncatholic character of the Vatican decree before the assembled episcopate of Germany. The Archbishop’s rejoinder was not an argument, but an excommunication.

Meantime, the Old Catholic body was organizing itself. The very month after the Vatican Council closed, Döllinger and thirteen men of like mind met at Nuremberg, and told each other and the world that they would not yield. The following year there assembled the first Old Catholic Congress at Munich, and this was followed by the Congress at Cologne the year following. The Cologne Congress was attended by the Bishops of Winchester, Lincoln, and Maryland, and from it sprang a movement towards the union of Christians, the direction of which Döllinger took into his own hands. A Re-union Committee was appointed, consisting of Döllinger, Friedrich, Reinkens, von Schulte, Michelis, Reusch, Langen, Lutterbeck, Michaud, Rottels.

"From this time forward Dr. Döllinger appears to have turned his attention primarily to the work of marshalling the rest of Christendom against Vaticanism, leaving the task of the organization of the German congregations and synods—an uncongenial work to so profound and severe a student—to others more qualified to deal with details" (p. 133).

This was the purpose of the Bonn Conferences, in which Döllinger strove to show the feasibility of re-establishing an intercommunion and confederation of non-Vaticanised Churches on the basis of the original faith. At the first Conference, held in 1874, an agreement was come to between the Old Catholics, Orientals, and Anglicans present, on the Canon of Scripture; the superior authority of the original text of Scripture to the Vulgate; the liberty and duty of reading the Scriptures; the use of the vulgar tongue in public prayers; justification; merit; works of supererogation; the number of the Sacraments; tradition; the Immaculate Conception; confession; indulgences; prayers for the dead; the Eucharist. The second Conference was held on August 12-16, 1875:—

"During these five days the extraordinary and varied powers of the great German theologian were even more conspicuous than on the occasion of the previous Conference. With a courage and confidence of success which was perhaps shared by no other member of the Conference, Dr. Döllinger determined to find a formula expressing the doctrine of the Procession of the Holy Spirit to which both the East and West might yield adherence. As this doctrine had been the chief subject of dispute between the Eastern and Western Churches for the last thousand years, and hitherto every effort to come to an understanding had been in vain, the attempt appeared hopeless; but Döllinger succeeded. At first, indeed, nothing but dissension appeared, on which it was proposed and carried to relegate the question to a committee, consisting of five members of the Eastern Church, three Old Catholics, and three Anglicans.<sup>5</sup> We are told by a member of this committee that 'nothing could exceed the gravity, the earnestness, the vivacity, the good temper, with which each point was contested by the representatives of the East and West.'<sup>6</sup> After many schemes had been proposed and abandoned, unanimous agreement was at length come to on seven propositions, extracted by Dr. Döllinger from the writings of St. John of

<sup>5</sup> Lycurgus, Anastasiades, Bryennius, Ossinin, Janyscheff, Döllinger, Reinkeus, Langen, Liddon, Meyrick, Nevin.

<sup>6</sup> Two Papers read at the Plymouth Church Congress, 1877 (Wells Gardner).

Damascus. These propositions were afterwards unanimously accepted by the Conference, and their orthodoxy has been admitted by a committee of the Convocation of Canterbury, as well as by the authorities of the Old Catholic and Russo-Greek churches. As they do not shrink from grappling fairly with the whole question, we may say that Döllinger has solved a difficulty which the Councils of Lyons and Florence and a thousand years of controversy had been unable to overcome" (p. 135).

But the Conference did not confine its attention to this one point. It dealt also with the question of the validity of Anglican orders, purgatory, infallibility, the Papacy.

"The most surprising effort of the veteran controversialist and historian was his final speech. For four days he had stood almost continuously in front of the assembled body of divines, taking up and replying to every speech as soon as it was made in German or in English, and sometimes addressing the Conference continuously for hours; in the committee he had proposed, refuted, argued, receiving on his shield weapons from all sides, and returning them with irresistible force, allowing himself no break or interval except such as was sufficient for a plunge each day in the Rhine. And at the end of these four days he stood up, as if he had been a man of thirty-eight instead of seventy-six, and delivered a speech of five hours' length on the disastrous effects that had been wrought on Western Christendom by the Papacy, passing in review, one after the other, Germany, France, Spain, Italy, South America, Austria, and handling the affairs of each country with a fulness and exactness which would have been remarkable if he had confined himself to the history of a single nation; and throughout the five hours he riveted by his voice and action the attention of every one present, and retained their interest hour after hour, though addressing them in a language which to many was perfectly unknown, and to most was so unfamiliar that his meaning was only doubtfully guessed at. The Bishop of Meath recalling the scene, spoke at the Plymouth Church Congress with enthusiasm of 'that old man eloquent, with keen glance and playful smile and busy brain, still all aglow with the quenchless fire of youth'" (p. 136).

Political complications have unhappily prevented the calling of a third Conference of Bonn, and it is to be feared that they will continue to prevent it until it is too late for the only man who would be obeyed to summon it. Rumours have, of course, been rife of

Döllinger's being about to return to the bosom of the Roman Church, as there used to be of Newman's imminent restoration to the communion of the Anglican Church. The cardinal's hat bestowed on Newman has put an end to one set of rumours, and the following letter, addressed by Döllinger to Dr. Nevin, May 4, 1879, may set the other at rest :—

"I have neither written nor done anything which could have given occasion to such a rumour," he writes. "The circumstances which are mentioned in some papers are gratuitous inventions; and only three weeks ago I published a lecture (*Allgem. Zeitung*, 6th, 7th, 8th April) in which I state in so many words that nobody possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted my time during the last nine years principally to the renewed study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to demonstration. When I am told that I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five, and not four" (p. 136).

The biography to which we call attention ends as follows :—

"This decisive letter was written on May 4, 1879, from Munich. There the learned professor now, as formerly, resides, still pursuing his favourite study of ecclesiastical history, preparing his voluminous notes for publication, and watching with keen eyes the fortunes of the Church in all parts of the globe" (p. 136).

We are glad to learn that a second volume of "The International Portrait Gallery" is about to be published, one of the biographies in which will be that of M. Hyacinthe Loysen.

### A VISIT TO FATHER CURCI.<sup>7</sup>

I WAS at Naples last week. I had accidentally met with Father Curci, and had promised him a visit. He lives in a remote part of the city, approached by steep and crooked ways, flanked by garden-walls. One can go in a carriage as far as the Piazza dei Miracoli, but after that it is necessary to go on foot, and inquire the way to the street of San Marco. Father Curci lives in that

<sup>7</sup> From the *Corriere della Sera*.

street at No. 25. The building looks like a hermitage; it is the only private house in the street. You enter by an ample gateway, cross a long court, go through another gateway to the right, and then up and up by a long staircase to the left-hand door on the top-most floor. The door was open. Directly I was announced the illustrious father rose from his study-table, and came joyfully to meet me, thanking me for having remembered him, and kept my promise.

Father Curci was born at Naples in 1809, and has completed his seventieth year, though to look at him you would not think him more than sixty, so healthy and robust is he. His forehead is large and intelligent, his eyes penetrating and very bright, his long and thick grey hairs hang in graceful disorder on his temples, and almost hide his ears; his whole appearance is most attractive, and there is nothing common or conventional about it. At Milan, where he has preached, Father Curci is known. He is a man of strife, and his whole life is strife. A man of enlightened and indomitable spirit, he does not hide the truth for human respects, or for fear of the powerful. He is resigned to suffer more for it than he has yet suffered. "I am finally persuaded," he writes in the Preliminary Notice to the New Testament, "that there is nothing more precious to a man than to suffer for Christ." Father Curci has not only a superior mind, he has also a character of the first order. Another man, overcome by persecution would have been silenced; he resists and strives. The definitive victory will assuredly be his.

"My ideas," he said, "so *mad* in '70, so *strange* in '75, and only *bold* in '77, are now admitted by almost all, and in a few years the *almost* will disappear, although it will be too late for the fruit. And if the Truth has gained by this," he added, "it matters little that a reputation has been destroyed. I bless God that it is mine."

Notwithstanding his seventy years, Father Curci discourses with southern energy, imagery, and abundance. His language is correct, nor does a word of anger ever issue from his mouth. He lives alone, in few and solitary chambers, high above the surrounding gardens, where only an echo reaches him from the noisy city beneath. From the windows of those rooms he enjoys (perhaps the only comfort of his troubled life) a panorama unequalled in the world—all Naples under his eyes, on one side country and gardens, on another the sea,

Vesuvius, and Sant' Elmo. I thought involuntarily of Tasso's last letter from San Onofrio, and reminded Curci of it. He smiled, but answered that the great poet had the company of the fathers of that Monastery till his death, whilst he is alone. He has no companionship but that of a young servant, who serves also at his mass. He told me how he lives. He rises at three in the morning, at five he says mass in the house, at the "tocco" he dines, at nine he goes to bed. He consecrates the hours that remain to him to study, and studies twelve hours in the day. He rarely goes out, and sees very few people. In two years he has been able to bring out the two first volumes of the New Testament, one containing the Gospels of Matthew, Mark, and Luke, the other the Gospel of John and the Acts of the Apostles. The third volume will come out next year. It is a great work, showing a powerful mind and vast learning—a laborious work; and, as he has himself written, "It is the only thing that men have been unable to deprive me of, because those small capacities that I have come from God, and I need no help but God's to do my duty, and to use them in the service of the Giver."

It was his dinner-time. Like an old friend he invited me to share the meal and continue the conversation—a frugal repast in the room that serves for a chapel, for the house is under repair. He eats little—some broth, some minced meat, and potatoes in their skins. He drinks little wine, and mixes it with water.

"But is it really true," I asked, "that the Holy Father, by means of Monsignor Ciccolini, congratulated you warmly on the publication of the New Testament—that he praised you much, and obtained several copies of the book from the publisher, to send them to several seminaries?"

"It is quite true," he answered. "Monsignor Ciccolini did not tell me to what seminary the Holy Father destined the copies of my book, but I think it is Perugia. My strange position," he added, "being in favour with the Pope, whilst I am violently attacked by the zealots, is a bad sign of the times, and it might be just and perhaps useful to make it known. My great and only offence is, that I saw ten years ago what the least fanatical see now, and what all will shortly see; and because I thought that its not being seen was the occasion of grievous evils to Italy and to the Church, I said it, although I plainly foresaw the storm that I have brought down on myself, and even my expulsion from the Order, from which I have been rejected solely because I would not stoop to acknowledge the

fancies of Don Margotti and of the *Unità Cattolica* as the teaching of the Church."

"But," said I, "when you published the *Moderno Dissidio*, in which you maintained with so much learning and such vigorous reasoning that the Holy See must resign itself to the loss of the temporal power, and that there opens before the ministers of Christ a field more worthy of them, and more fruitful for others, wherein they may regain the trusting reverence of the people, by spotless life, by solid learning, and by active charity, did you indeed foresee the whole tempest and your expulsion from the Order?"

"I foresaw the storm indeed, but I confess that I did not foresee its violence. I did not recollect that priestly hatred—that hatred of which Christ was the first victim—is the most unpitying of all. But if I had foreseen it with all its consequences," he added quickly, "I should not have acted otherwise than I have done. Now for two long years infamy has been poured out on me, and my slanderers have taken courage from my silence to calumniate and speak evil of me yet more, and with impunity. Morally assassinated by so-called zealous Catholics, practically interdicted from every sacred ministry except saying mass in private, avoided like a plague-struck man, I have not thought it well to seek for association with another circle of persons who may feel kindly towards me, and I have remained solitary in this world, at seventy years of age, as if I had but appeared in it yesterday—or rather in worse case, for then I should be a new creature, neither caressed nor cursed. And since God continues to me the same vigour, physical, mental, and moral, that I had in my best years, I make use of my solitude to undertake, amidst many and great difficulties, even of a material kind, my work on the New Testament, and I hope to bring it to an end in the third volume, which will see the light in a year's time. But I have reason to believe that this attempt has sharpened, both against me and against the book, the animosity of those who need some errors of mine to justify their own, and who will therefore find them. They will discover them even at the expense of Christ and of His Gospel."

"It seems impossible to me," I answered. "We are no longer in that state of severe tension in which we lived in the time of Pius IX. Leo XIII. is accused by the zealots of being secretly at one with us, and of wishing to put our plan into execution little by little. He is an enlightened and temperate Pope; he esteems you highly, and he would never lend himself to any act of violence towards you, one of

the highest intellects in the Church. And the Holy Father has spontaneously expressed his approbation. Monsignor Ciccolini's letter is the best possible protection for the book, and is a document precious to us and to history. It is certain that in the preliminary discourse of the book you express with much more vigour the ideas put forth in the *Moderno Dissidio*."

"Without doubt," he replied, "the indulgence with which the Holy Father has judged this work of mine ought to have some weight; but you know how much weight the Pope's judgment has with these people, whenever the Pope judges differently from themselves. Between studied silence, underhand insinuations, and open abuse, I am persuaded that the book will be, *for the present*, almost a failure, to the renewed triumph of those who have made it so. But I comfort myself with the thought that it will do a little good after I am dead; and if that is not best for others, it will certainly be so for me, even if there were no result of my labours, but I look beyond. I have spent on this work all my strength, and the little savings that I had gained by other works. I have nothing, and live on but my pension; but I do not complain, for God has not forsaken me. I shall die poor, as I have lived. To close my eyes in a hospital, among the poor, is my ideal."

These words, spoken without mannerism, without emphasis, with calm serenity, and with a spirit of resignation and conviction such as is rarely found among the ecclesiastics of the day, touched me. I thought, in other times and in other countries Curci would be honoured in a thousand ways, his old age would be rich in comforts and crowned with glory. Now at seventy years of age, after having striven for half a century, he must work to live: after having been an honour to his Order, and founded the *Civiltà Cattolica*, in which he had Bresciani and Taparelli for fellow-workers—after having sustained the great controversy with Gioberti, whom he describes as "a great mind dazzled," this man, whose whole life has been spent in seeking the triumph of Christian ideas, is banished from his Order, is thrown aside, abused, obliged to live in poverty on the wretched pension which the Italian Government pays him!

Changing the subject, I asked him what he thought of the project of election of parish priests and bishops, attributed to the Minister Varè. He replied that he had heard it spoken of as a piece of news

of the day, but had paid no attention to it. I told him some particulars, and read him Signor G.'s. article in the *Corriere* last month on the subject, but I did not hide from him my doubts of the practical possibility of a project which would deprive the Roman Curia of one of its most jealously guarded prerogatives, and bestow it on the faithful. "Rather than a religious reform," I said, "this would be a religious revolution—a cause of terrible strife and of perennial conflicts between the Government and the Curia. I do not think this a propitious time for a religious reformation; nor can such a reformation arise outside of the Church, in cold blood; nor can it originate in a law, however praiseworthy its object."

"I agree with you," replied Curci. "For bishops and parish priests to be elected there must be electors; and where are the electors? What would be their title to vote? It ought to be the parish list and the observance of the Easter precept, unless we would call on unbelievers to choose the bishops and parish priests. There must be some title, some guarantee. Now do you think it possible to form a new list of electors, entirely different from the existing lists, of which there are so many? Are you quite certain that you can find in Italian society the necessary elements, and the novel conditions, which would make it possible to attempt this without danger of overturning everything, and of producing an immense evil? We must make Christians first, for if Christians are lacking, nothing can be done. Religious reforms are not made without preparation, nor finished in cold blood, as you very well say. Two conditions are indispensable to success: that those who are to be reformed shall be willing, and that the reform shall correspond to a set of natural and religious exigencies, of which it is as it were a natural production."

"I too believe," replied I, "that the state of religious society in Italy neither allows nor justifies an innovation of this kind; moral strength is wanting. And if such a project as that attributed to the Keeper of the Seals became law, the injury would be immense, and without the counterbalance of any good. Priests and bishops elected by the faithful (supposing that any faithful could be found to elect them) would not be acknowledged, either by the Holy See, or by the faithful themselves. The same things would happen as in Switzerland, where they have gone back. I believe that this question, with which that of Church property is connected, is for the present incapable of any practical solution, and that the best thing to be desired is the *status quo*; but on the other hand do you not think that the system

of centralizing the nominations of bishops at Rome is exceedingly bad, because it is a source of intrigues and simony? Do you not think that this centralization is one cause, perhaps the chief cause, of the falling away of the Italian episcopate during the last half century?"

"I believe" replied the excellent father, "that this centralization does more harm than good, for it is a very small part that the Pope has in the nomination. If the Holy See could lay it down by degrees, and invest the chapters and the bishops themselves with these faculties, as is done in England, Germany, and Belgium, it would be a first step towards a return to pure Christian traditions. The form is still living, but not the substance. When a Bishop is consecrated, the consecrator asks if he is accepted by the people, and they answer *per quantum humana fragilitas patitur*. But the nomination of the bishop is in the absolute gift of the Holy See in Italy, exactly as the nomination of the parish priests is in the absolute power of the bishops. It may be a bad thing, but will the Holy See deprive itself of the absolute right? I think not."

"Yet it seems to me that the Holy Father, himself aware of the fallen state of the Italian episcopate, would be more disposed than people perhaps think to accept of such an idea, in order to raise its credit. He does not follow his predecessor's line in the choice of bishops. He has appointed a Commission of Cardinals to examine the titles of the candidates, and these titles may be reduced to two fundamental requisites, learning and purity of life. Leo ascended the pontifical throne with a purpose of raising both the higher and lower clergy by learning. He is persuaded, as we are, that to regain the confidence of the people the clergy must be intelligent, diligent, pure, and temperate, and must understand and comprehend the needs of civil society. And Leo's nominations of bishops are better than those of Pius IX. The first bishop whom he appointed was a Benedictine. Who knows but if he has, as may be hoped, a long pontificate, the Holy Father may perceive the necessity of receding from this exaggerated centralization, and give the nomination of new bishops to the bishops themselves or to the chapters, as is done in Belgium and Ireland?"

"I have confidence in the Holy Father," replied Curci. "He is a man of great intelligence, highly cultivated, and of sagacious penetration, but his action is limited. Leo is no despot; he is tolerant even to scrupulosity. No Pope was ever so obedient to the will of

the Sacred College as he ; but on the other hand he sees and hears, and his intentions are quite pure. If he cannot do all that he desires, and that he thinks necessary, the fault is not his. Pius IX. was of a violent nature, and would have his own will, caring little for the consequences. Leo is too anxious about them, yet he proceeds cautiously and gently. He alone knows in what position he is now. Leo will act, but by degrees and slowly ; his intentions are truly holy. Let us wish him a long pontificate."

"Yes, and with all my heart," I replied. "But I fear that the extreme scrupulousness of the Pontiff may be considered as weakness by the zealots, who have lately regained courage. When Leo was called to the pontifical throne, I wrote that he would live in peace and quiet ; and I was right. But peace and quiet are not enough ; he must introduce into the Sacred College living, intelligent, trustworthy elements, who can comprehend and will second him. Now, if Leo's nominations of cardinals deserve praise as regards some foreigners, they do not rise above mediocrity as to Italians. All the highest intellects of the Italian clergy are outside of the college. They must be brought in. Unless the college is new-made, all labour will be barren, all intentions frustrated. Remember Christ's parable of the tares."

"We must make Christians first of all," interrupted Curci, "by returning to Christ and to His Gospel. We must rekindle the Christian conscience, which is extinguished—that is to say the whole series of conceptions, speculative and practical, which result from the Gospel. It is to awaken this conscience, to enlighten and strengthen it, that I undertook to translate the New Testament, because, as I have said in the preliminary advertisement of that book, I am persuaded that the chief and almost only cause of the serious detriments under which the present generation suffer in the matter of religion and morality, and the still more serious detriments which overhang them, is the deadness and almost entire obliteration of the Christian conscience. Let us return to Christ."

I asked him, lastly, why he no longer preaches ? and he answered that he would most gladly give a conference every week for educated people, explaining and commenting on the Epistle of St. Paul to the Romans, but it is not allowed, for all sacred ministries are practically interdicted to him, except saying mass *at home*. His ideas as to the part to be taken by Catholics in the voting urns are no mystery. He wrote them first in '74, he repeated them in *Moderno*

*Dissidio*, he has emphasized and condensed them in the Preliminary Advertisements to the New Testament. This programme is always the same, and may be abridged in these words: "Italy has been made contrary to our wishes and to our efforts, but now that it is made, and cannot be unmade, let us accept it and make it Christian, and let us regain the post that we have lost by intelligence and by virtue." He has pointed out the way. Will the Holy See be willing and able to walk in it?

I left Father Curci after some hours of instructive conversation. I confess that it was painful to me to part from him, and from his rest of peace and envied poverty.

FRA PACOMIO.

#### SUPPLY OF CLERGY IN ITALY.

I QUESTIONED divers priests and laymen, taking Abbé Bougaud's description of the falling off of ecclesiastical vocations in France as a starting-point for comparison. So far as I could gather, the diminution in Italy is proceeding at even a greater rate than in France. But as the previous supply of clergy, secular and regular, in Italy was far larger than in France, it takes more time to manifest the present extensive and rapid diminution. Thus, in the Archdiocese of Milan the average annual death-rate among the clergy is about 80; the supply of young recruits does not exceed 25 to 30. In Novara, a very large territorial diocese, with many small mountain parishes, out of nearly 400 parishes, 70 to 80 are in straits for regular parochial ministrations. The Pope has been obliged, in several dioceses, to grant priests faculty to say Mass in two parishes on Sundays, as resident clergy cannot be got. Of course the suppression of the monasteries threw a very large body of clergy out of their old homes and occupations, and very many of these have become available for parish cures. But, as they die off, they are followed by no successors in most cases, though there are still a few instances in which suppressed monks, of more than one order, having clubbed together their pensions, continue to live in association—of course unknown to, or at least unrecognized by, the law—and a few of these contrive, "*in frode della legge*," as one singularly well-informed priest told me, to enlist a few novices still, under one pretext or another. But the vast majority of the suppressed monasteries must become extinguished bodies. Then, in the ordinary

Episcopal seminaries there is a very great falling off of candidates, and the law enforcing military service proves a practical bar at an awkward time of the young ecclesiastic's career. Efforts are made by the bishops and their friends to obviate this difficulty by raising funds to defray the cost of licences to serve as volunteers of only one year; this costs 1500 francs, or Italian lire. Those youths, too, who draw a lucky lot—i.e. for the "Second Category" only—are only obliged to pass forty days under training, and both they and the "one year volunteers" are then only held in reserve, though liable to serve when called on.

But the enforcement of military service is by no means the only or chief cause of this general diminution of ecclesiastical vocations, as was freely admitted by all with whom I talked. The prolonged conflict between Papal Rome and the Italian Kingdom has, unhappily, placed the Roman Church in a plainly "anti-patriotic" position, whilst the inducements which formerly led many young men to embrace the ecclesiastical career are no longer so attractive as in years gone by. The suppression not only of monasteries, but also of vast numbers of capitular bodies attached to "collegiate" churches—not the chapters of cathedrals, nor bodies of teaching clergy, but only canonries attached to parochial churches over and above the ordinary provision for cure of souls—has led to a vast diminution of clerical posts. The really unsatisfactory feature I heard repeatedly dwelt on, was the fact that almost all the rising generation of young priests are drawn from the "*basso ceto*" alone. Instances appear very rare in which the sons of the higher and richer, or well-to-do families, show a disposition to take Orders. In many dioceses, societies exist for the purpose of raising funds to provide a maintenance in the seminaries for poor boys who manifest a willingness to become ecclesiastics; but, with this aid, it proves hard to enlist recruits.

My informants were so varied, and were met with so entirely apart, that their concurrent testimonies, being wholly "undesigned coincidences," left me no doubt as to their accuracy in describing the general diminution. Amongst these informants, one was a singularly well-informed Ultramontane, whose position peculiarly qualified him to give a good idea of the *general* condition of the matter all over Italy. This he very kindly and patiently did. I told him that I had already gathered that in several dioceses there was considerable diminution of the clergy, analogous to that so

graphically described by Abbé Bougaud in France, and I wished to inform myself as fully and exactly on the point as I could. He went into the question freely and fully—assured me Italy was suffering even more than France from this falling off; stated the same causes as I had heard others allege, and said: "We have dioceses in which there are not more than 15 to 20 Seminarists, where of old they numbered 50, 70, 100." Like other informants, he looked for a clergy *piu purgato* by the sore trials, as he considers, through which the Church in Italy is passing—a clergy much reduced in numbers, but more active and more thoroughly devoted, as not having been induced to enter their career from any but devoted motives. I asked him, and the rest of my informants, clerical and lay, whether they could see any gleam of hope of the present antagonism between Church and State—between the Papacy and the kingdom of Italy—coming to an end, and some "accord" being established. Like others, he said, "*Umanamente parlando*," none whatever—absolutely no hope at present. I fell in with one striking confirmation of this clerical view, from the opposite pole, from a leading Italian layman. After conversing on the constitution and work of an Italian Provincial Council, we got to education, and then to the general question of hope of any accord between the Papal Church and the State. He shook his head as gravely as did the priest, and said the same words—absolutely no hope whatever at present. The present Pope is *un po' piu furbo* than Pio IX., but there is no real change in his policy. How can we, said he, be of accord with a Church and clergy whose position is essentially "anti-patriotic," who combat all our most cherished national feelings, hopes, and aspirations; who, we too well know, would not hesitate to invoke foreign help to enable them to break up Italy again, if they only could? It is, he sadly added, a *male grane* for us. Our clergy have lost moral weight and authority among us, and faith in religion is consequently gravely suffering. With this our conversation closed. I found directly afterwards that my interlocutor was one of the ablest of Italian statesmen. I was glad I had been wholly unaware who he was, for I should have been shy of questioning him so freely as I had ventured to do.

On one point, concerning national primary schools, I put to both of my interlocutors the same query, and both gave precisely the same reply. I said I wished to ask if my memory was correct respecting the offer made by the Sardinian Parliament and Government to the Church, when first the Parliament decided to establish

national primary schools in every commune of Piedmont—that (as I was then told by a deputy of the Turin Parliament) the Government was sincerely desirous to enlist the co-operation of the clergy and nuns and sisters, &c., in those schools; that, for that purpose, they appointed a school committee in each commune, and nominated the Parroco as *ex officio* president of the committee, and left the religious instruction *wholly* in his hands; but that orders were sent from Rome, forbidding the clergy and nuns, &c., to take any part in that school work, and that, consequently, not a dozen priests or nuns could be got to work in the schools throughout Piedmont; that, consequently the Government was obliged at once to start normal teaching schools for lay teachers—masters and mistresses; and that, as a further result, the Church had lost its hold on, and influence in, the schools almost entirely? Both assured me I was quite correct in this remembrance. The priest added, that for several years, between 1848 and 1860, or even somewhat later, this favourable condition might have been acted upon. But he afterwards sadly added, “The Italian movement has taken a turn *profoundly anti-Catholic* now.” He could not help agreeing that the Belgian Bishops now might well be content if they could have such an arrangement. I asked him and others, Did he not sometimes feel that if, twenty-five or thirty years ago, a Hildebrand had sat in the Papal chair, far-seeing, and prompt to act as the current of events pointed out, and had boldly resolved to change the tactics of the Papacy and throw overboard the temporal power and claims, and throw himself wholly and trustfully on the purely spiritual and ecclesiastical allegiance and loyalty of the Italians, such a course might not only have avoided the present protracted conflict, but further have drawn the Italians to the Pope’s feet in enthusiastic admiration and submissiveness, and have won for the Pope a power and influence in Italy and the world such as no Pope for ages has had? He said the question was too long and thorny for discussion then; but that he feared Italy would have asked conditions impossible for the Pope to grant; and then it was he added the remark above given, viz., that “the Italian movements have taken a *piega profondamente anti-Cattolica*.” His words and way of saying them made me feel that in his own heart he was not much averse from my way of putting the hypothesis, but that, anyhow, now the outlook was, humanly speaking, hopeless as it could possibly be.

The writer of the following letter has been upwards of thirty years Parroco of a large and important Italian parish :—

“ You ask me some questions about the state of the Catholic Church, especially with regard to the decreasing number of the clergy which is daily felt, for want of vocation to the ecclesiastical state. You wish to know whether I can give you any reason for it. In the first place, I say that young people now are deterred from embracing the ecclesiastical state on account of the military laws, by which the Government subjects every one indiscriminately to serve in the army, so that a youth, just at the time when he could join the ministry, is obliged to leave off his studies and become a soldier ; which is wholly inconsistent with his preparation in the quietness and silence of a seminary, by reading good authors, capable of furnishing the young mind with the knowledge necessary for the exercise of a ministry full of difficulties.

“ Another reason may be found in the little or no value in which our religion is held in our days amongst us. The majority looks upon it with the greatest indifference, not to say contempt, so that a youth with fine talents does not feel inclined to embrace a state of life which places him, so to say, in discredit with society, and where he cannot find any compensation for the many sacrifices he would be obliged to undergo.

“ There is another obstacle, perhaps worse than the above already mentioned, and it is the slavery in which an ecclesiastic is kept amongst us, both by the episcopal curia to which he belongs, as also by that of Rome, which exercises an unlimited power over all the others. A poor priest, therefore, is obliged to live in continual apprehension, incapable of acting, speaking, even of thinking.

“ I will also add, that this slavery is rendered even more heavy by our Government, which looks upon the ministers of religion as beings outside of the law, without protection, without assistance, without any support. An ecclesiastic, therefore, finds himself in a false position, without any hope of a future capable of saving him.

“ No wonder if, after these things and many others one might mention, the clergy is diminishing day after day.

“ The remedies that could be applied to so great an evil are not wanting, but I cannot enumerate them without making myself too tedious in a simple letter. Let us leave all things in the hands of Divine Providence. The Church is now passing through one of the most difficult trials ; but as she went through many others in former times, so she will also come out of the present one.

“ With regard to the other query, whether there be any well-founded hope of a *modus vivendi* between the State and the Church ? it seems to me we are still very far from it. The State cares very little about the Church, and the Roman Court remains always firm on the famous *non possumus*. It is my firm opinion, however, that unless the Roman Court changes her system of government, unless she returns to her old principles, abandoning everything that savours of Curialism, of Bulls, of Decrees, of Congregations, of Supreme Power, &c., &c., it will never be possible to effect an agreement.

“ We must bear in mind that the Church of Christ as it was instituted by its Divine Author has no need of any help or support from any government. The Church is a society without any worldly aims, she seeks only the spiritual welfare of her subjects ; she preaches the truth, receives into her fold all those who wish to listen to her voice ; she does not disturb any government ; she is in peace with every one ; she preaches respect

and obedience to the laws, governments, and magistrates ; she makes herself all to all, that she may draw all to Christ Jesus. This is the sublime scope of her mission. She was born poor, humble, obedient to the powers of the earth, but her poverty, humility, and obedience made her shine with a heavenly splendour. She was then powerful and respected by all the nations of the world, in whom she inspired sentiments of justice, humility, and a true moral and civil progress, whereby the nations became great and prosperous. Let the Church resume her old mission, and the *modus vivendi* is at once found, without encountering the least opposition."

The writer of the above letter is a man of much influence with his parishioners and in his neighbourhood. L. M. H.

#### RELIGIOUS AND EDUCATIONAL QUESTIONS IN GERMANY AND SWITZERLAND.

THE prominent religious question at present in Germany is the return of the Ultramontane influence, and the reintroduction of denominational education. The Roman Catholic party had an opportunity of showing and using their political strength during the past session of the Imperial Parliament, and conferred an obligation on Prince Bismarck by helping to carry his scheme of protectionist duties. They are now looking for their reward. It is quite impossible to say what stage the negotiations between the Chancellor and the Vatican have reached, or how far Cardinal Jacobini has been able to repair the breaches ; but it is certain that reconciliation is far more probable than it was twelve months ago. The resignation, or virtually the removal, of Dr. Falk from the Prussian Ministry of Public Worship and Education was a vast concession to the Ultramontanes, for his fall denoted the rejection of his system. His successor, Herr von Puttkamer, has not been slow to begin the process of "going back to the old paths." The strong cry, both of the Roman and of the Protestant Confessional party, has been that of denominational education, and therefore of a complete revolution in the system lately adopted. All Dr. Falk's energies were given to the establishment of "simultaneous" or non-denominational schools, where all confessions might be taught, and where religious instruction might be given separately, in addition to the school training. The present Minister of Education has declared that he will not encourage the establishment or maintenance of "simultaneous" schools, and a system of reconstruction has begun. To give an example of the change :—At a country town in the Rhine Province, of 9000 inhabi-

tants, there used to be a Reformed school, a Lutheran, an Old Lutheran, a Catholic, and a mixed school ; these were transformed into one grammar school, undenominational, with a "rector" at the head, and religious instruction given at stated hours by the various ministers ; now the order has come to go back to the old system. It is a noteworthy fact that, in this particular town, the Falk system is upset at the instance of the Old Lutheran pastor.

In the government of the Prussian Protestant Church the Confessional party has now resumed its influence, again contrary to the efforts of Dr. Falk, which were employed in the interests of the "Moderates." The late Royal nominations to the Supreme Church Council have been from the ranks of the Court preachers, a body conservative and confessional, and the tendency of the new Minister of Public Worship is the same. The elections to the first General Synod, now in session, have resulted in a majority for the Right. The Left, in fact, or the Rationalists, are quite annihilated, and the Synod is pretty equally divided among the Confessionals, Unionists, and Moderates. The Church conflicts of Berlin are not yet allayed, and the pulpit of St. James's is not yet filled. The condition of the Protestant Church in the metropolis is but little improved. The religious statistics are as unfavourable as ever, and church building does not prosper. An effort is to be made to begin with the Votive Church, to be erected as a national thank-offering for the escape of the Emperor from death, but not more than one-third of the necessary funds has been gathered.

The Old Catholics of Switzerland have to face a crisis this year. In the last two numbers of the *Chronicle* we described the unexpected circumstances under which a large proportion of the parishes of the Bernese Jura will be recaptured by the Ultramontanes, and which will call for a sudden and great sacrifice on the part of the reforming body. Bishop Herzog has addressed an appeal to "the Bishops of the Anglo-American Church," asking for material help in his distress. It is well that our readers should know the exact facts and figures, in order that this appeal may have its full force. In order to maintain an Old Catholic minister and service for those parishes in the Jura where the recurrence of the six years' period will introduce a State-paid Roman priest, the Bishop has need of 15,000 francs, or £600 a year. He writes himself to us :—"The situation of our Church in the Bernese Jura is getting worse and worse, and unless I can manage to get together about 15,000 francs a year, this part of our

field must be lost to us." In Switzerland this amount can certainly not be gathered; about 12,000 francs a year is all that has hitherto been collected for the education of clergy, working expenses, and subsidizing poor congregations. Both Swiss and Germans are accustomed to have their religious needs provided for by the State, and they are unable to face so sudden an emergency as the present. A similar need in the Vaticanist body would be met by copious help from Rome, but the Swiss have cut themselves off from that fruitful spring, and have no resource but ourselves. If we cannot help them to tide over what it is hoped will be only a temporary distress, then the Old Catholic cause will receive a severe blow in its most promising province.<sup>8</sup>

And this is not, we fear, the only adversity that threatens the Swiss Christian Catholics. In the cantons of Geneva and Aargau the question of the separation of Church and State has been mooted, and in the former canton it has been only staved off. Separation is advocated by the Ultramontanes and by the extreme section of the Protestants; and Old Catholics are very bitter because Protestants are thus playing into the hands of the Vaticanists. Separation will not harm the latter—they have all to gain by it; but it will be ruin for the present holders of the Old Catholic parishes, who are now installed and supported by the State.

J. E. B.

## BOHEMIA.

DURING a short visit lately made to Bohemia, I tried to glean a little information respecting the position and prospects of the Old Catholic movement in that country. It appeared to me that its actual progress was at present checked, but that at the same time it had made a profound impression upon thinking men. The feeling seemed to be something of this kind: "The Vatican Council has indeed put forth dogmas respecting the Papal Infallibility which are different from what we were brought up to; but if, for the sake of disclaiming these novelties, we take any active steps, we shall be

<sup>8</sup> Monseigneur Lachat, the Roman Catholic Bishop, appealed (1) to the Pope of Rome, (2) to the French Society for the Propagation of the Faith; and he has received from those sources sufficient to enable him (1) to support 100 priests during the past six years, (2) to support sixty-eight at the present time, (3) to offer large bribes to the straitened Old Catholic clergy to induce them to desert their posts. Monseigneur Herzog, the Old Catholic Bishop, appealed (1) to the Archbishop of Canterbury and the Bishops of Great Britain and America, (2) to the Anglo-Continental Society; and he has received from the latter source £20. The contrast is not one to be proud of.—ED.

compelled to break with many other things to which also we have been brought up, and to sever ourselves from our friends and neighbours, who, whatever we may feel and say ourselves, will find it hard to understand, and harder still to acknowledge, that we are the Old and they the New. Besides, we do not feel these novelties to have any practical bearing on our religion. We go on just as we used to do, and take no notice of them." This is, I think, not unlike the state of feeling which has been described as being that of some old-fashioned members of the Roman Communion in our own country, and I think it argues the existence of a far deeper impression made by Old Catholic principles than would appear at first sight to be warranted by the more obvious facts of the case.

The course of my travels in Bohemia took me to Marienbad, among other places, and I was much pleased to find there a beautiful little chapel, designed by Mr. Burges, and, built by the liberality of a Scotch lady, Mrs Scott, of Rodono, for the performance of Divine Service after the English rite, for the benefit of the numerous English-speaking summer visitors. Great interest in the provision of this chapel has been shown by very many residents, and especially by the worthy Bürgermeister, Dr. A. Herzog, who, with others of the Town Council, attended in state at its consecration last July by the Lord Bishop of Bath and Wells. It is obviously most desirable that when the service of the English Church is presented to the eyes of members of other communions, it should not be scrambled through in a salon or *salle-à-manger*, with the Lord's Table located between plaster casts of the Apollo Belvedere and the Venus of Milo, but should be accompanied by its ordinary decent adjuncts. This object has happily been attained at Marienbad (where the chaplaincy has now been taken into the hands of the S.P.G.), and thanks are accordingly due not only to the foundress of the chapel, but also to the owners of the land for granting a site at a price below its market value, and to the inhabitants generally for their kindly and appreciative interest in the affairs of the Anglican Church.

C. W. J.

#### BRAZIL PREACHING.

**I**N our last Number we gave a Confirmation Address by Bishop Reinkens, as a specimen of the teaching of the Old Catholic Church. We now publish a Sermon<sup>9</sup> delivered at Pernambuco,

<sup>9</sup> Translated from the *Diario de Pernambuco*, Brazil, of August 20, 1879.

Brazil, to show the teaching of the Roman Catholic Church in South America. We leave it to our readers to decide which of the two is the most Scriptural.

An oration delivered by the Rev. L. Ignacio de Moura, on the 15th inst., in the Church of Paradise of this city, on the Festa<sup>1</sup> appointed by the *Santa Casa de Misericordia*.<sup>2</sup>

*“Assumpta est Maria in Cælum.* They are the words of the Church.

“Your Excellency the President of the Province.

“Thanks be given to the Divine Goodness, who, in the inscrutable secrets of His infinite wisdom, always manifests to frail mortals in a miraculous manner the effects of His omnipotence.

“An extraordinary Personage, whom mankind contemplated with wonder and admiration, came to restore the most perfect work that had come forth from the hands of the Eternal, but which was marred by the tainted breath of sin. All mankind had to pass through a deluge ; all the descendants of the first man should share the same fate.

“Sirs, Jesus Christ was the comfort, the one hope, cherished by the weary hearts of those who waited for redemption. By the infallible decrees of the Eternal the fatal hour arrived when He must descend to the tomb ; but in His abundant love, He at this same moment comforts His people by appointing His dear and tender Mother as His substitute to direct them in the way of duty. There yet remained one consolation : the kindnesses, watchings, and unceasing cares of the most Blessed of women calmed the hearts that were afflicted and embittered by the absence of the Saviour.

“But alas ! there is not in this world complete happiness : all the hopes of man were scattered, and he once more finds himself comfortless (*orphão*), because his Advocate (*advogada*), his Protector (*protectora*), in a word, his Mother, had likewise to become subject to the law of nature. The breath of death closed her eyes for ever. That grief, that incomparable sadness, which was so crushing to weak mortals, affected their spirits, which, however, gradually revived as soon as they knew that her death had been an exception to nature—that the outward form in which her spirit dwelt was not

<sup>1</sup> At this Festa the President and chief public men are usually present.

<sup>2</sup> The most important charitable institution of Pernambuco. It includes a general hospital unatic asylum, orphanage, &c.

buried in the earth, but carried by angel-hands to that blessed place where the Creator dwells. *Assumpta est Maria in Cælum.*

“What an extraordinary joy !

“There is nothing that more consoles us than to see a being that is dear to us, and worthy of our esteem, distinguished in an extraordinary manner, and especially when that being possesses rare qualities, gifts which enchant, and virtues which astonish us. Mary, the mother of the Incarnate Word, and by Him appointed the Advocate of humanity—she, whose merit exceeded that of the most righteous persons that history presents to us, is carried unto heaven, it being impossible that her body (the true sacred ark, in which the Eternal had deposited the fruit of His love) should be committed to the earth.

“The most unworthy minister of the sanctuary, called to day to ascend this pulpit, what can he say to depict the most sublime of creatures, or to set forth to you her glorious entrance into Paradise ? If the famed singers of Hermon and of Sinai (*sic*) were often dumb in contemplating the marvels of the Eternal, and, though almost in ecstasies, could not lisp one word in His praise, what shall a weak and ignorant mortal do, in wishing to set forth to you one of the greatest favours which God wrought in the person of Mary ?

“ Yet if the lowly shepherds of Babylon, though rude and ignorant, were listened to with reverence when they sang their doleful and disconsolate strains to the harsh sound of their harps, with their faces wet with copious and abundant tears, I in like manner full of grief and bitterness invoke your good will in favour of my feeble and inharmonious words, because they are directed to God in honour and glory of the Mother of His only begotten Son.

“ Religion, perennial fountain of those blessings which make the true happiness of man ! morality sublime and unique, which only can lead man to perfection ! mystery grand and incomparable ! inspire and give me vigour, that I may weave a crown worthy to be placed on the head of the Most Blessed of all creatures, the object at this moment of our worship and of our praise !

“ In consequence of the disobedience of our first parents to the precepts of their Creator, they became, as a punishment, subject to mortality. Death was not physical only, but also spiritual. Sin was the moving cause of all this.

“ The Omnipotent, however, seeing that the most admirable and

perfect work which had proceeded from His hands had become completely and entirely ruined, devised a plan for restoring it. It was no longer possible to deliver man from physical death, the punishment due for his offence against God, the immediate consequence of His justice ; but in the perennial fountain of His grace, in the inexhaustible treasures of His infinite mercy, was found a remedy for spiritual death. Sin might be purged by penitence, and man might become the friend of God and heir of His glory.

“Lofty spirits, resisting the violence of the passions, wrestled mightily with the flesh, and this at length was subdued.

“After so fierce and long a struggle, he who came off triumphant had the reward of victory. Heavenly graces so strengthened him, that though he could by no means escape from the law of death and the separation of body and soul, he became even more happy through obtaining an entrance into the kingdom of heaven. And for this reason the sacred pages call this death precious in the presence of the Lord—“*Pretiosa in conspectu Domini mors sanctorum ejus*” (Ps. cxv. 15). That happiness had its degrees according to the merit of each individual ; the law is general, from which no mortal can be exempted. From the creation it has been in force. Go over the countries of the globe ; visit people differing from each other in customs and tongues ; consult the learned and the ignorant : all cherish that same idea; all are eye-witnesses of its effects.

“There were a few who, in spite of their passing through the same fiery trial (having of necessity to go down to the grave to give to the earth what belonged to it), exhibited such signs (phenominos) in the act of death as filled with amazement those who were present at it. But yet even the most righteous of men was not exempt from this law.

“Being of Divine essence, and influenced by the most noble purpose that can be imagined, even so far as not to fail in rewarding the very least meritorious act and in punishing the lightest fault, He *ab aeterno* (in common accord with the other members (membros) of the most blessed Trinity) casts His eyes upon the most pure of all women, where He might dwell, so as afterwards to carry out the plan of His high designs.

“Mary is chosen to be the mother of the Word : Mary is the symbol of redemption : Mary, in fine, was the means by which (notwithstanding our remaining subject to the law of death, the punish-

ment of sin) we obtain the grace, reconciliation by penitence through the merits of her Divine Son. In proportion to the merits of the truly righteous their death becomes more glorious. Mary the most highly favoured of all creatures, the distinguished above all mortals, in whom sin could find no entrance at all, even she also suffered death ; but in a manner altogether singular, which caused astonishment to mankind, conquering the veneration of the whole world : for her body was not committed to the earth, but carried to Paradise, to be placed near the throne of the Eternal. *Assumpta est Maria in Cælum.* With his heart overflowing with the most holy and intense joy, St. John of Damascus exclaims, that she could not be subject to the law of death in the same manner as other mortals, because that from her the true life had come for all : *Ex qua enim omnibus Vera Vita manavit, quomodo illa mortem gustaret ?*

“ Inspired Prophets of the Lord, suspend for a moment the recital of those hymns that charmed your spell-bound listeners !

“ Sacred Psalmist, lay aside for a moment thy tuneful harp, and listen !

“ Unhappy and unfortunate humanity, take heart and be comforted, forasmuch as the proof of the merit of her whom God had bequeathed as thy ever watchful Protector is such that she died, indeed, but that her body belongs not to the earth, but to heaven :—*Assumpta est in Cælum.* This favour, sirs, was granted to Mary, through her having been the mother of Jesus Christ ; and she was this, because she united in herself in the highest degree the real Merit of all virtues.

“ It is not permitted to our feeble and stunted faculties to recount all the glorious actions of her life.

“ Everything that was in her power to do for us she did, yea, and even more, as says the tender and inspired prophet, *Quid est, quod debui ultra facere Vineæ meæ, et non feci ei ?* (Is. v. 4.)

“ There is no need of further proofs of her pure love towards sinners, and this is more than sufficient to demonstrate to us how great she is in the presence of God.

“ If feeble mortals are the chief cause of her glory, we ought also to respond to such great favours in a manner worthy of her august person.

“ If we know that, through the virtues which so distinguished her, she did not pass through the same experiences as other men, why do we not respond worthily to such goodness by accepting her counsel, and imitating her in well-doing ?

“ We ought to be like so worthy a mother.

“ Although all vice may not have been entirely rooted from our heart, although misery may keep back poor man from the right way, there yet exists (in him) a desire, a love, which impels him to venerate and imitate her according to his abilities.

“ Go to Syria and Palestine, and there, in the midst of that cruel and ungrateful people, you will meet with a disciple of the Cross, a servant of Mary, preaching the true religion to those who know it not. Go over the cold countries of Northern Europe, and you will find others, who, battling with a climate that is fatal to them, look for death at every moment, but who are content and joyful, because they are fulfilling their mission by endeavouring, with all boldness, to instil into the heart of those people the name of Mary. Go, again, to burning Africa, and there, in the heart of that arid and inhospitable desert, you will see many preachers of the Gospel, labouring to join to the chariot of Christ the man-eating savage.

“ Penetrate the virgin forests of our own continent, and you shall discover the footsteps of those apostolic men, sincere sons of Mary, who, clinging to the wood of the Cross, and defying all the dangers that imminently threatened them, have left us an example of the most sincere self-denial and neighbourly love.

“ Visit all parts of the world, and you will find in every place a believer and son of Mary, imitating her chiefly in that virtue which most distinguished her—charity.

“ Enough, sirs, ye here are an irrefragable proof of what I say.

“ What great and important services does not this religious corporation, inspired by noble sentiments, perform to thousands of the unhappy, who look for succour at the beneficent hands of its brethren ! What inspires you at this moment but charity ?

“ At all times this institution has given strong proofs of great and humane services rendered to our country.

“ But recently we saw the various establishments under its charge full of thousands of poor creatures that had abandoned their homes, and, victims of the scourge of famine, come to ask of it bread, in order to escape the death which was threatening them.

“ No Administration has ever exceeded in zeal and devotion the present, at the head of which is a respected citizen, recommended on many grounds to public esteem and consideration, and worthy of your approval for the honourable and distinguished manner in which he has ever acted in the discharge of his duty.

“ It would be ungrateful to forget the illustrious Administrator of this province, who, by the most important services rendered to humanity during this season of misery and affliction, has earned the title of one of the benefactors of this holy house, a title which gives the right to his name being written in indelible characters in that precious book where are found those of Chichorro, Leitão da Cunha, and Lucena.

“ Continue ever in the same path, and redouble from year to year the efforts put forth in so holy an enterprise. Your Mission is the most noble and exalted that can be imagined.

“ Unwearied apostles of the most sublime of the virtues, ever onward !

“ At this solemn moment, when you are meditating on the glory of Mary, when Holy Church is celebrating with all splendour her entrance into Paradise, yet hear my feeble words : Ever look with tenderness and love upon those that implore your protection, and do not fail to succour them.

“ Remember that they are our brethren in the faith and by blood, all sons of the same Father, and purchased by the most precious blood of the Redeemer. Remember that they look to you as their friends and protectors, and also as faithful disciples of Mary. Remember, finally, that there is nothing more worthy of your corporation than to have ever in your memory that your Advocate and Patroness unites in herself a crown of all the virtues, and that in the centre of the gems that adorn it is set the most precious of all, charity ; which was one of the many reasons why the Eternal, in the secrets of His infinite wisdom, distinguished her in death from all the other children of sinful Adam, appointing that her body be carried by the hands of angels to the highest heaven, that it may occupy a privileged and distinguished place near His throne.

*Assumpta est Maria in Cælum.*

“ Immaculate Virgin, mother of the most pure and holy love, accept the vows (*votos*) of thy devotees (*devotos*) ; and if, when on earth, thou didst protect those frail mortals of whom thou art the most absolute Protector, do not fail to protect them now thou art in heaven, worthily preparing the ways by which we all ought to follow thee to bliss, so that we may in one united chorus sing the praises of the Divine Majesty ! Amen.”

## THE CHURCH OF CONSTANTINOPLE.

## THE PATRIARCH'S MANIFESTO.

THE accession of the Bishop of Thessalonica as Joachim III. to the throne of Constantinople opens, as some think, a new era in the history of the Orthodox Church of the East. On narrower stages he had won popularity, and was already known for his administrative talent, "fiery" zeal, and indefatigable energy. He seems to have been welcomed by all parties with honour and enthusiasm. These foresaw in him the Restorer of the Church, those the Deliverer of the Nation; others, blending the two views, looked forward to the triumphs of a champion powerful and skilful enough to secure them against reconciliation with aliens, and to do battle with the monster "Panbulgarism." "We must all work with him," cries a voice from the Phanar, "else we are like to be supped up by Panbulgarismus" (*κινδυνεύομεν ν' ἀπορροφηθῶμεν ὑπὸ τοῦ Πανβούλγαρισμοῦ*). In passing, one is led to remark that, allowing the Bulgarian party to be quite right in seeking to recover the independence of their Church, they cannot but be wrong, on the Catholic principles which they profess to hold as firmly as the Greeks, if they thrust a second bishop into a diocese already occupied by a bishop appointed in accordance with the canons by which they proclaim themselves bound, and which forbid a dual episcopate.

You will wish me, I know, to give you some sort of sketch of the manifesto (*Υπόμνημα*) which was said, before the Patriarch's appointment, to convey the terms on which he would consent to "take the reins," and wherein, to the alarm of some, he laid down the measures of reform which he desired to adopt. He divides the whole interval between the capture of Constantinople by the Turks and the present time into three periods :

First period, from 1453 to 1828 or 1830. This he describes as a period of pain and grief, during which arose many persons, both of the clergy and of the laity, eminent for virtue and learning, but their separate efforts, through want of a power of cohesion, bore little fruit.

Second period, from 1830 to 1860, a "period of repose," when opportunity was given for effecting administrative reforms—given, but lost. This period was equally barren of result, though not from the same causes.

The third period, from 1860 to the present day: a period more promising, and also more disappointing, than the former two—hin-

drances arising not from too much pressure without, but from too little counsel within. This period may be truly characterized as that of mutual recriminations—the laity accusing the clergy, and the clergy the laity. “Both, however, have done what in them lay—through ignorance at times and unpardonable indifference—to bring about the ruin of all.”

The Patriarch accordingly urges on all—clergy and laity—the necessity and duty of working together in their several spheres, and, that a remnant of the past may be saved, of preventing decentralization.

Besides touching on general measures, he represents the following reforms as indispensable :—

1. The most careful and impartial selection of candidates for the episcopal office.

2. The direct and decent support of those who are appointed to it.

To secure the first of these measures, none are to be eligible but those who are provided with a divinity diploma ; and of these again, none but such as are possessed of the requisite moral and religious qualifications.

To effect the second, the prevalent mischievous mode of collecting the bishop's dues is to be abolished. The pastor must be, as he is not now, independent as to his maintenance. “The pastor of the present day becomes, not all things to all men that he may gain all for the right way, but all things to some men, and those in high places, that he may gain them, and so more easily his fees. Sometimes he is forced, in order to satisfy the powerful, to connive at frightful abuses.”

The Patriarch, with a view to a remedy, proposes several points as subjects for legislation. He desires a court to be established, whose business will be—to regulate the concerns of the Sacred Synod, and to determine the duties of the patriarch and of the synodical bishops ; to frame laws, strictly in accord with the canons, for the punishment of simony and of every sort of bribery and corruption ; to adjudicate also on the prosecution of bishops.

The mode of electing bishops is to be fixed ; translations to be abolished, save in certain special cases ; the manner of convening the Sacred Synod is to be determined upon ; smaller sees are to be suppressed by being combined with larger sees locally nearest to them ; the metropolitan sees are to be administered on one uniform system, as well as the *demogeronties* attached to them.

Three special abuses are to be removed :—(1) Uncanonical translations ; (2) admission of incompetent persons into the highest order of the ministry ; and (3) inequality of episcopal incomes.

The smaller sees being attached to the larger, the combined dioceses will contain the same number of souls. The bishops will receive back the same amount of income, and the populations will be equally assessed.

Such a measure aims at the removal of prizes which may tempt the ambitious, and discourages appointment to sees which none but incompetent persons are willing to occupy.

A council should be constituted of twelve members to act as a court of appeal.

A regular and permanent council, consisting of three salaried members, under the presidency of an ecclesiastic expert in law, should be substituted for the permanent Mixed Council.

A body of laws should be framed, judicial and penal, for the determination of questions regarding marriage and the like matters. A permanent salaried Board of Education should be constituted.

The Venerable School of the Nation and the Theological School should be reformed, and fixed on a firmer basis, and two or three seminaries (*ἱερατικαὶ σχολαὶ*) opened. (N.B. The Theological School was founded for the training of students designed for bishoprics ; the seminaries are meant to supply education to the lower ranks of the clergy.)

Regulations are needed in order to guard the rights of the parochial clergy ; *monks are to be gradually removed from parochial charges* ; and no clergyman is to be displaced without a previous trial, and until a sentence has been judicially pronounced. Measures are demanded for the better regulation of the monasteries of Mount Athos ; privileges must be preserved, but abuses removed. In time these establishments will again become retreats for only those who have devoted their lives, and will form a focus of moral power and influence for the benefit of the Church and the whole Christian commonwealth.

Reformation is needed in those monasteries also which depend on the patriarchate and on archiepiscopal and episcopal sees. These sacred institutions are, at the present day, far from fulfilling their original purpose. Some of them must be dissolved, and their inmates removed to those that may remain ; one-third of the property of these latter is to pass to the *Œcumene*ical throne.

It is absolutely necessary to take away that crying abuse of the monastic life—the reception of all *the wrecks of society*.

A financial board is to be constituted, and is to provide for the maintenance of the patriarch, and of the bishops, and the support of the schools for the clergy ; every head of a family, being under the patriarch's jurisdiction, and, not being a pauper, is to pay yearly one silver piece of twenty piastres (= 3s. 8d.), and every church is to pay one Ottoman pound (= 1s. 2d.).

Regular collectors are to be appointed, and they are to give receipts in duplicate.

No bishop is to receive more than 75,000 piastres as yearly stipend (this sum = about £680 sterling).

A retiring pension fund is to be formed by the payment of 2 per cent. by every functionary who draws his salary from the patriarchate.

The Patriarch, in conclusion, expresses the wish that a general assembly (*Ἐθνοσυνέλευσις*) will assist him by electing eight commissioners (four to be bishops, and four to be laymen learned in the law), whose business will be, under the presidency of the Patriarch, to make a draft of regulations upon the basis of the above propositions.

*Sectarianism.*—From time to time the journals of this city devote long articles to the subject of proselytism ; utter their complaints, and suggest remedies. So the *Neologus*, in February last, compared the troubles of the Greeks in Thrace, which they suffered at the hands of the Bulgarians, with the disunion and affliction brought upon their brethren in Lesser Asia, by those whom they call the “terrific harpies of proselytism.” To meet these evils “the sacred pulpit and the episcopal throne,” they say, “must needs return to the lofty place to which the Church raised them in time of old, and become the seat of the teacher.” The proselytists misinterpret the command, “Thou shalt not make to thyself an image or any likeness,” &c. “Well, then ! Let the chief priest and the presbyters unfold to the people that meaning of the Church respecting icons, which the Seventh Holy Ecumenical Synod formulated.” “The silence of the sacred pulpit, the dumbness of the episcopal throne, have heaped together in the Lesser Asia the seeds of decomposition, and the thorns have already begun to spring up therefrom.”

But the decomposition which the writer laments is working in the body of orthodoxy, through action from within, as well as from without. A Greek fanatic has been troubling the authorities at

Athens, by preaching what they style "a new religion." As the mischief fermented first in these parts, and the inventor of it was sent away in consequence from Constantinople, mention of him may be allowed to find a place here. The *Athens Messenger*, on the occasion of the closing of his school, writes: "The prophet Makraki has been preaching a new doctrine as to the double nature of man. Man, according to him, has a body, a soul, and a spirit; the soul perishes with the body; the spirit an emanation from the soul, perishes with the body; the spirit an emanation from God, returns to God after the death of the body and of the soul. . . . For this Brother of Jesus (that is the name he gives himself), schools, lyceums, universities, are nests of ignorance. What specially distinguishes these new sectaries . . . is their innovation as to confession. They literally apply the direction, 'Confess your faults one to another; ' the initiated have been in the habit of meeting every Saturday, confessing their faults and giving each other absolution. Even the women have been admitted to the function of the confessor. . . . After confession, the sectaries approached the Holy Table, and received the Communion from the hands of a priest secretly initiated in the practices of their religion."

Another account describes Makraki as a fanatic, calling himself "*the Son of the Panaghia*," and denouncing every one who dissents from his teaching; and as a sophist, like Prodicus and Gorgias of antiquity, he taught that Jesus was not perfect God until His baptism. By his eloquence, knowledge, powerful memory, and presumptuous self-assertion, he "bewitched" many. His followers increased in number at Athens and in other parts of Greece; nine ecclesiastics went over to his party, were tried, and condemned by the Sacred Synod to confinement in monasteries. The heresiarch himself is still in prison, and the Government is the less willing to set him free as he is anxious to be returned by his numerous partisans at the elections.

But it is not only from the raids of proselytism without, or the vagaries of fanaticism within, that the Church is suffering loss; the leaven of unbelief is working through the lump. Here the anti-christian spirit takes a local form; Greek superstition combines the cultus of the saints with the traditional veneration of nature, and to a new fountain carries the virtue of the *Selymbrian Panaghia* at Constantinople. With a like fond belief in the continuity of the antique,

Socrates is exalted—Christ abased, and a Byzantine hero paraded for admiration because he strove to replace a classical paganism on ground consecrated to the Nazarene.

In 1877 a Greek Consul in Roumania brought out a play (written in pure ancient Greek, the restoration of which he advocates), *Julian the Apostate*. To the credit of the Roumanian Government he was removed from his post, and an attempt was made to destroy all copies of the work. One copy was given me by a Greek merchant from Taganrog, so I have the book before me to quote from. The preface is full of misrepresentations of Christian teaching and easy refutations of its own travesties.

Here is one remark on evangelical truth : “ Heaven is not a glass dome, as the ancients, *Jesus and the Evangelists*, fancied,” &c. (δούρανὸς οὐκ ἔστι θόλος κρυστάλλινος, ὡς ἐφρόνουν οἱ ἀρχαῖοι, δούρανὸς καὶ οἱ Εὐαγγελισταί, &c., &c.) ; and here a sarcasm for us : “ Our young people have never gone, like old women, with prayer-books under their arms, four times a day to church, like the youth of lymphatic Albion, nor thought it sinful to air their heels of a Sunday ” (οὐδέποτε . . . ἀπῆλθεν ἡ ἡμετέρα νεολαία, γραϊδίων δίκην, καὶ τὸ εὐχαρόγυιον ὑπὸ μάλης, τετράκις τῆς ἡμέρας εἰς τὸν Ναὸν, ὡς ἡ τῆς λεμφατικῆς Ἀλβιώνος, οὐδὲ ἐθεώρησεν ὡς ἀμάρτημα τὸ πτερνίζεσθαι τὴν Κυριακήν). The Greek of the future is safe from any such perilous strictness ; and as to the Church itself, it is a venerable heirloom of the nation (ἔθνικὸν κειμήλιον δούρανος πάντες σεβόμεθα), and the Christian religion among the Greeks is chiefly important as one of the principal constituents of the national life.

*Reforming Agencies.*—It was to be expected that the truly orthodox, seeing with dismay the inroads of unbelief, should look about for means to save the substance of the faith. The Greek colony at Braila accordingly welcome among them the preacher Hierocles, as one who meets a great moral want by confirming their attachment, not only to Hellenism, but to Providence, and whose discourses in honour of the Creator serve as a wholesome antiseptic, and stop the *libres penseurs* from parading their novelties in society. It is touching to see, in contrast with the barbaric profusion of their Ritual display, the pinching hunger that is wasting the body of the Church. The prophecy of Amos seems to find its fulfilment here, in the “famine of hearing the words of the Lord ;” but the gratitude of the people to the present Patriarch finds utterance through the Press, which again and again acknowledges his zeal and care in

sending preachers into pulpits long silent. "We observe with grief," says the *Neologus*, "that during the whole of Lent the Word of God was preached but once from the pulpit of St. Nicholas at Galata—a church frequented by so many Christians, especially travellers and sea-faring men who, far away from home and hearth, need the sweet consolations of religion." The Press at one time commends a preacher for his discourse on Christian charity, while it criticizes him for instancing the merchant as one who benefits the community at the risk of his life, whereas he is but a follower (*Κερδῶν Ερμοῦ*) of money-getting Hermes. At another it conveys the thanks of parishioners at Tatsola for a discourse on the theme "What we ought to ask of God, and in what way." To the account of a sermon setting forth "those happy effects of harmony and charity which result from fervent faith in our Saviour," the writer adds, "assuredly the Christian community has cause to rejoice in those ministers of the Divine Word on whom depends the moral reformation of our race." Through the same channel comes forth the complaint that orthodox Christians of the present day hear the Word of God on a few Sundays only of the two great fasting seasons. In view of this need, the late Patriarch had purposed to appoint a preacher-general; what Joachim II. intended, Joachim III. has effected. But the Constantinople Press does more than notice the want or the supply of preachers; it puts a sermon in the place of the *feuilleton*, so that we may "assist" ourselves. Thus we read a sermon on Ephesians v. 11, and witness attacks on the sins of Greek society—extravagance, profanation of the Lord's Day, the worship of mammon. Here are some passages :—

"If the anxiety to increase and multiply wealth fetters the mind and absorbs all the attention of a man, so that he has no time to think about other and more spiritual goods, what is this but the deification and worship of riches? Is not this a characteristic of our society? Here are we, on this the Lord's Day, offering our homage to the Most High, and singing to Him our prayers and thanksgivings, while, a few steps only outside the church doors, others from among us, neglecting Church (*παρεκκλησίας*), are offering *their* homage to mammon, with greater attention, it may be, than we, and are singing to him their prayers and supplications, with warmer fervour, and louder crying and shouting. One is irresistibly reminded of Chrysostom's complaint against the women who, in the square just outside the great church, were dancing in time of Divine

Service, and singing round the silver statue of the Empress Eudoxia. If the *worth* of the man," the preacher continues, "is measured by a large or small capital—if—if . . . . is not this a deification and worship of wealth?"

He inveighs against the devotees of fashion: "In so large a community, parents certainly are to be found who know their mission and conscientiously fulfil it; but how can those mothers be discharging theirs whose only thought is about their personal adornment and conformity to fashion?"

In condemning the madness of the many for singing-halls and theatres, he regards the reform of the stage as likely to be fruitful in good, and points to Western Europe for instances of such wholesome effects. "When ancient Greece was at the height of her prosperity," he urges, "the theatre was, as it were, both church and school. Its aim was not only to please, but to inspire the spectators with generous sentiments. Serious men, who have visited the countries of Europe, tell us that there are such theatres there which serve as nurseries of virtues, and those men wish, as assuredly all the lovers of what is good wish, that we, too, had theatres like those—*theatres truly national, imitating the severity and the general seriousness of the ancients.*"

The player agrees with the preacher. "The stage," says M. Arniotakes, director of the Athenian company visiting Constantinople, "is society in miniature; it has the power to develope the good that is in it, and imperceptibly to remove the evil; on the one hand, it delights; it instructs, on the other; and for this reason has it been called the Great Social School."

The Greeks, whose exemplary zeal for *education* is so well known, seem to regard *that* as the most hopeful means for working reformation in life and manners. "When and what," the preacher asks, "can be the lessons given in morality and piety taught by mothers to their children, since most of their time and talk is taken up with dress, dancing, theatres, and amusements, or it may be, now and then, the reading of romances? Is not this our way? When and what are the lessons given in morality and piety which the father teaches his children, occupied as he is the whole day long with the money-market and all that appertains to it? What then remains? Our schools are our only anchor, and harbour of refuge."

Do you know the admirable school-book entitled *Gerostathes*? It has trained two generations of Greeks. They are now deplored

their recent loss of the excellent author of this and other works—*Christopher and Moral Discourses*. The *Gerostathes* is described as “a book in which are skilfully brought together the most illustrious examples in Greek history, ancient and modern, so rich in whatever is noble and great; it is a book the like of which we, of a later day, are unable to produce, and it may be justly compared as to both its object and its effects to Fénelon’s *Telemachus*.” We may add its greater claim to *general* acceptance: it breathes the spirit of simple, pure, and earnest *piety*.”

C. G. CURTIS.

## THE LITERARY AND THEOLOGICAL FRAUD.

SIR,—When my attention was called by my publishers, “Messrs. Rivingtons,” to the first article in the current number of the *Foreign Church Chronicle*—a magazine of which I had no previous knowledge—with the ominous heading of “A Literary and Theological Fraud,” I was at a loss to imagine how a paper thus entitled could concern me. Nor was my perplexity much diminished by finding myself at the outset somewhat ostentatiously acquitted of any “intention to deceive,” though my acquittal is at once limited by the explanation that it must not be regarded as a “full” one, and is by no means intended to exempt me from “grave fault” in publishing a work which is described, on the authority of “Mr. William Adams of Nashotah,” as “one of the meanest and most disingenuous and underhanded, we might say lying.” The reference is to a work edited by me, with Introduction and Notes, a twelvemonth before, under the title of *An Eirenicon of the Eighteenth Century*, the first edition of which appeared in 1704, while three were published subsequently, one in Ireland and two in England, as an *Essay towards a Proposal for Catholic Communion by a Minister of the Church of England*. “It was written,” says my critic, “by a Roman Catholic,” as though he were stating a fact too patent and notorious to admit of a moment’s doubt; and his charge against me is that I accept it for what it professes to be, the work of an Anglican clergyman.

As I took pains, before republishing the book, to examine all the evidence as to its authorship within my reach, in the British Museum or elsewhere, it would have been rather my misfortune than my “fault”—still less could it involve any suspicion of “fraud”—had

some fresh testimony come to light to show that I was mistaken. And I of course presumed, from his positive and dogmatic tone, that my critic *had* discovered some fresh testimony so strong as to be, at least to his own mind, conclusive. What then was my surprise on reading on to find that he had not a single shred of evidence to allege for his view beyond what had been, not only examined, but cited and discussed by myself in my Introduction to the *Eirenicon* (pp. 17, *sqq.*), where I gave my reasons for thinking it more than inadequate.<sup>3</sup> To what is there said I must be content to refer my readers, as it is impossible, within the very narrow limits allowed me here, to restate the argument in detail. I may observe however that, if the case is really as clear as my critic assumes it to be, it is very generous of him to "acquit" me, even partially, "of any intention to deceive," for he must have known that I not only hold in my hands "a clue to the truth," but had examined the whole evidence of the truth and rejected it, as did also my reviewers, about whom I shall have a word to say presently. There is indeed this difference between his way of presenting the evidence and my own, that I quoted the original authorities, whereas he refers to them at second-hand. It is true that I had not studied Mr. Haddan's *Life of Thorndike*, and had never heard of Mr. Hartwell Horne's *Popery Delineated*—so obscure a tract that I find it is not included in the collection of his works at the London Library, and was unknown even by name to the officials there. But as I cited and discussed the testimony of the two contemporary writers on whom Mr. Haddan and Mr. Horne exclusively rely—Spinckes, and an anonymous pamphleteer identified with Mr. Edward Stephens—the omission is of little consequence. No doubt Mr. Haddan was a "competent scholar," but there is nothing in his *Life of Thorndike* to show that he had investigated the question of authorship critically for himself, nor was there any call on him to do so. The only evidence he alleges is that of Spinckes, who argues "that the writer was a Roman Catholic, but gives no name, and "a MS. note in the Bodleian copy of Stephens' *Observations*," stating that the person intended was—as I had myself pointed out in my Introduction—Joshua Bassett, Master of Sydney Sussex College, Cambridge, who is said to have become a convert in 1687.<sup>4</sup> The extract from Mr.

[<sup>3</sup> Mr. Oxenham has given no indication whatever of the fact that the universal and constant testimony of scholars is to the Roman Catholic authorship of the essay.—ED.]

[<sup>4</sup> He states it as a fact.—ED.]

<sup>5</sup> As I read Stephens' *Observations* at the British Museum, I had not seen the MS. note, or rather notes—for there are two, one in ink on the flyleaf, another in pencil on the title-page—in the Bodleian copy; but they of course prove nothing beyond the unknown writer's—probably

Horne's *Popery Delineated* is scarcely felicitous, for he apparently thought that Spinckes attributed the authorship to one "Cornelius Deane, a Popish layman." As Spinckes gives no authority but that of Stephens for his assertion that the author was a Roman Catholic, I had assumed that he also referred to Joshua Bassett. But if Mr. Horne correctly understands him to refer to a different writer, "the two suppositions as to the uncertain authorship of the book"—to use my critic's phrase—so far from confirming tend directly to neutralize each other. Both cannot be right, and thus the probability is increased that both may—as I believe myself—be wrong.<sup>6</sup> It would be superfluous, even did space permit, to criticize the opinions of Bishop White, who died in 1836, and "Mr. William Adams, of Nashotah"—apparently a gentleman still alive—as they can of course contribute no evidence of the authorship of a work published long before they were born. The statement Bishop White is credited with, that the book is "insidious," might indeed just as well mean that he thought the author a "Romanizer"—i. e. that he did not agree with him—as that he thought him a Roman Catholic, and the Bishop is classed by his biographer with "the low-church Divines." Still less can the fact that the opprobrious title of Spinckes' book, which I had myself quoted and commented on, is correctly given in full in Darling's *Cyclopaedia Bibliographica*—as it must be in any Catalogue that included his works at all—afford the shadow of a presumption as to the correctness of Spinckes' view. These are the only authorities cited, and they are all reducible to the two I had already discussed, Stephens and Spinckes.

Before passing on to my critic's remarks on the internal evidence, I must correct his inaccurate statement that I "attribute the authorship to one William Bassett." On the contrary, I have repeatedly insisted that "of the authorship of the work nothing can now be certainly ascertained," unless some further information should come to light.<sup>7</sup> But I have given reasons for thinking that "if it is by a Mr. Bassett," as has been alleged, there are strong grounds of internal

correct—belief that Joshua Bassett was the person intended by Stephens. If he himself agreed with Stephens, his testimony can have no value, till we know who he was, and whether he had any independent means of judging. [The handwriting is Thomas Hearne's. The wording is "The following Essay, written by Mr. Basset, a Papist, and Head of Sidney Coll. in Cambridge in the time of the late King James. The Observations upon it were written by Mr. Edw. Stephens." This does not express the writer's belief as to Mr. Stephens' views of the authorship, but his own.—Ep.]

<sup>6</sup> I had myself mentioned (Note to Introduction, p. 19) that "in the British Museum Catalogue the alternative names of Joshua Bassett and Thomas [not Cornelius] Dean are affixed to the work in pencil, both being marked with a query." There is a misprint of "print" for "pencil," which is corrected in the list of *Errata*.

<sup>7</sup> Pref. p. viii. Introd. pp. 21, 95.

probability for ascribing it to Mr. William Bassett, the Rector of St. Swithin's, rather than to Mr. Joshua Bassett the reputed convert.

Of the internal evidence my critic speaks still more confidently than of the external. After quoting a passage about Anglican Orders, he adds, "*No unprejudiced man* can read the above extract, or *five pages at any part of the book*, without seeing from what quiver the arrow is drawn"—i. e. that the author was a Roman Catholic—which is only another way of saying that no one can be unprejudiced whose view of the matter differs from his own. I will not discuss here whether it becomes "a loving son of the English Church" to state as clearly as he can, in a work of this kind, the case against his own side as well as for it,<sup>8</sup> or how far a writer two centuries ago is to be blamed for ignoring the conclusive refutation of the Nag's Head story which later criticism has supplied.<sup>9</sup> To say that he "assumes it" to be true is a mistake;<sup>1</sup> he simply gives it as part of the objection of an opponent, and cites the testimony of that very Mr. Stephens who is the reputed author of the violent attack on his work already named, where by the way he states his own conviction that "the Greek Communion is the only true Catholic Communion throughout the world," and the only one which has valid orders! To some persons it may appear that the best foundation for loyalty to the English or any other Church is a strict loyalty to truth, so far as it is apprehended, even when it seems to tell against one's own side.<sup>2</sup> But the argument from internal evidence strikes different minds so differently that it would be waste of time—especially within the very limited space at my disposal—to dwell upon it. To my critic the book bears on its face the mark of Roman Catholic authorship, and in one sense I should be glad to be able to agree with him. I should be glad, that is, to think it less unlike any Roman Catholic work on the subject I am acquainted with, for in that case the prospect of reunion would look brighter than it does.<sup>3</sup> To me, however, it bears on its face such convincing evidence of being what it professes to be, the work of an Anglican clergyman—though no

[<sup>8</sup> The author does not on any point "state the case for" what he pretends to be "his side."—Ed.]

[<sup>9</sup> Neither in 1704, nor at any other time, was there evidence for the Nag's Head Fable (which was invented in 1664), requiring any "later criticism" to refute it. Even the Zurich Letters had become known in 1665.—Ed.]

[<sup>1</sup> Upon the possibility of its truth he in part founds his proposal of conditional re-ordination of the English clergy.—Ed.]

[<sup>2</sup> If the author believed that the Nag's Head Fable was, or might be, a "truth," he was not the "loyal" clergyman of the English Church that he professed himself to be.—Ed.]

[<sup>3</sup> On the assumption that the author had not the insidious purpose "to break that bias which education, study, and interest had given" English Churchmen "in disfavour of the Church of Rome" (p. 99).—Ed.]

doubt very differently minded from my critic—that nothing short of unimpeachable testimony to the contrary would lead me to doubt it, and I have yet to learn that any such testimony exists.

My critic has himself been good enough to point out—what is surely a *prima facie* argument on my side—that in this matter nearly all my reviewers agree with me; he makes it, oddly enough, part of his indictment against me that I have “succeeded in getting” them to do so. But how have I “got” them?<sup>4</sup> The two contemporary authorities on whom he himself relies are quoted and examined in my Introduction. And if my reviewers read only “five pages of any part of the book”—no very immoderate demand on their patience—they had, on his own showing, sufficient means for judging of the internal evidence. Supposing, then, their information was exclusively derived from the volume under review, which is rather an extreme supposition, they had as good grounds as himself for forming an independent judgment on the authorship. And what is their judgment? Nine reviews are now before me, six of them in distinctively Anglican organs, but only one writer (in the *Literary Churchman*) even inclines to the theory so positively affirmed by my critic, and he is careful to disclaim any “wish to dogmatize,” inasmuch as the subject of reunion “was in the air at the time,” just after the overtures of Panzani and Sancta Clara on the one side, and just before Archbishop Wake’s on the other, and the work, therefore, might well have been written by an Anglican. My other reviewers betray no doubt at all about it. Let me give one or two examples. The emphatic language of the *Church Quarterly Review*, evidently based on intimate knowledge of the book and its history, is quoted by my critic. The *Church Review* characterizes the hypothesis of Roman Catholic authorship as “the most improbable that offered itself,” which “there could be only one motive for adopting, viz., a wish to damage the work, and indeed the motive was obvious.” My reviewer in the *Academy*, who naturally approaches the subject entirely *ab extra*, and not at all in a sympathetic spirit, thinks that “one or two passages” in the book “might make it (the charge against the author) *credible*,” but adds that “the internal evidence of his good faith preponderates.”

It was quite open, of course, to my critic to adopt the opposite theory, and to argue for it, which however he has not done. But to

[<sup>4</sup> By not stating the full case as to the external evidence respecting the book’s authorship —  
Ed.]

assume that "no unprejudiced man" can fail to agree with a view from which many, who have probably examined the question quite as carefully as himself, notoriously dissent; to conspicuously entitle that "a literary and theological fraud," which they avowedly believe to be an honest and genuine work; and, finally, "to call upon" me "to withdraw from circulation this deliberate imposture," without even noticing the reasons I have given for holding it to be nothing of the kind—all this may illustrate the sturdy survival of *odium theologicum*, but can scarcely evidence the soundness of his own hypothesis.

I am, Sir, your obedient servant,

H. N. OXENHAM.

Jan. 16, 1880.

[Evidence of the authenticity of a book is either (1) external, or (2) internal.

1. There is no external evidence whatever for the hypothesis that this Essay was written by a member of the Church of England. The very year after its publication it was denounced in three separate publications as a Popish fraud,<sup>5</sup> and *this charge was not refuted or denied*. The book sank into oblivion as a *coup manqué*, like the Puritan sermons delivered by Jesuit priests half a century earlier. But the tradition respecting it survived, and every scholar who knew that the book existed at all, knew also that it was composed by a Papist, who employed the equivocal expression of "a Minister of the Church of England" to designate himself by, and that its purpose was "to break that bias which education, study, and interest had given" English Churchmen "in disfavour of the Church of Rome." To this tradition, unbroken so far as scholars are concerned, the author of *Kettlewell's Life*, Thomas Hearne, Bishop White, Hartwell Horne, Arthur Haddan, and Dr. Richard Gibbings, among others, bear testimony.

2. In the case of a deliberate fraud, it is to be expected that the forger will frame some part of his work so as to be compatible with the sentiments of the character which he has assumed. It is sufficient to condemn a book that some part of it be found incompatible with

<sup>5</sup> *Concordia Discors*; by SAMUEL GRASCOME. *The Essay, &c., lately published by a (pretended) Minister of the Church of England*; by NATHANIEL SPINCKES. *An Essay, &c., fairly and impartially considered; the whole mystery and artifice detected; and the secret design exposed and defeated*; by EDWARD STEPHENS. The learned Dr. Gibbings has pointed out that Fowler, the contemporary Bishop of Gloucester, has added his testimony to "the design of the Essay" being one of "most shameful sophistry and prevarication"; and he has reminded us of the statement in the *Life of Kettlewell*, that the work was "set forth by a Priest" of the Church of Rome "under the name of a Minister of the Church of England."—*Guardian*, Feb. 11, 1880.

the assumed character. It is thus that spurious treatises, assigned to one and another of the Fathers, have been proved by internal evidence to be forgeries. We are content to let the passage which we quoted last quarter stand as internal proof that the *Essay* is not written by an English Churchman. No loyal English Churchman (and this man claims to be loyal) could have written it, or twenty other passages which we might quote. But as internal evidence may be always pronounced doubtful by a determined reader, we are content to rest our charge against the book upon the external evidence, which is not doubtful; and we repeat our demand of Mr. Oxenham, "to withdraw from sale this 'deliberate imposture, garnished with a copious array of detailed and explicit falsehoods'" (p. 20), on peril of compromising himself far more seriously than he has done by the original publication.]

#### THE "DEUTSCHER MERKUR" <sup>6</sup> ON THE ANGLO-CONTINENTAL SOCIETY.

"THE Anglo-Continental Society completed the first quarter of a century of its existence in the year 1879. We take the opportunity of again reminding our readers of the object and work of the Society, so far as the German Old Catholics are affected by it.

"Till twenty or thirty years ago little or no attention was paid to what was going on in other churches by the Episcopal Church of England, which is also the National Church. The ordinary Englishman of even the higher and more intelligent classes regarded his church as specifically a national institution in England—much as he did his Parliament, his army, and his fleet—an institution which could have no reason for having anything to do with the churches of foreign nations. The Oxford movement of forty years ago gave the impulse to a change of this conception. The Tractarians have everywhere aroused a consciousness, both within the Anglican Church and even among the adversaries of its principles and practice, that the Church of England is simply a branch of the Universal Catholic Church. The Anglo-Continental Society, which has grown up from small beginnings, has worked out the practical consequence of this discovery, viz., that this branch of the Church ought to have a living intercourse with the other branches of the Catholic Church. It has been a very

<sup>6</sup> Jan. 10, 1880. *The Deutscher Merkur* is the organ of the Old Catholic Church of Germany. It is edited by Professor Friedrich, and published weekly at Munich. It may be had direct from the Office, 12, Maximilian Platz, Munich, for 9s., payable by P.O. Order.

important thing that it has not been left to individual members of the English Church to seek this intercourse, but the Society has been able to move the Church itself and its ordinary organs, first the Bishops and then the Convocation and Synods, in the direction of Catholic Unity.

"The object of the Society is, according to its rules—

"1. To make the principles of the English Church known in the different countries of Europe and throughout the world.

"2. To help forward the internal reformation of national churches, and other religious communities, by spreading information within them, rather than by proselytizing from them.

"3. To save men, whose religious convictions are already unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity, which they may be able to embrace.

"These objects the Society sought to attain, more particularly at first, by the publication and dissemination of books and pamphlets, by correspondence, and by the personal action of foreign agents and secretaries.

"The Society first found an opportunity for greater activity in Italy in consequence of the events of the year 1859 and the following year, which brought to light the bitter hatred which existed between the Italian people, struggling after national unity, and the domineering Papacy. The Society resisted the temptation of establishing there and then a few petty congregations, after the proselytizing manner of many Protestant sects. A Resolution of May 1st, 1861, runs: 'The Society shall not form in Italy, nor minister to, by its agents, any congregations which may separate themselves from the National Church of Italy.' On the contrary, it was sought to strengthen the weak efforts made in Upper Italy and Sicily which aimed at deliverance from the absolutism of the Roman See. At the same time the wide-spread disposition of the Italians to throw overboard the whole of Christianity together with the Papacy was resisted by means of writings and living agency. Priests and laymen alike were urged to undertake a reform of the Italian Church from within which might be at once Catholic and Protestant, like the English Reformation of the sixteenth century. A return to the original constitution and purity of the primitive Catholic Church seemed to the Society the best and surest means of 'freeing the Italian Church from the despotic claims of the Papacy, as well as purifying it from the corruptions and superstitions which have gradually crept into it in the lapse of ages, and

thus paving the way, under God's blessing, for some eventual reunion of Christendom on the basis of pure primitive Catholicism.'

"The ecclesiastical events of the year 1870 opened a new field of work to the Society. It will be enough to recall the fact that the theory of the infallibility and universal authority of the Pope was opposed by Catholic theologians, particularly on account of its incompatibility with the primitive teaching and constitution of the Catholic Church. The German Old Catholics were thus standing on the very same ground as the Anglo-Continental Society; hence there grew up, specially since the year 1872, a friendly communication between these two parties. English bishops, clergy and laity, members and, to some extent, representatives of the Anglo-Continental Society, appeared at the Old Catholic Congresses, brought over words of salutation and encouragement from the English Church, and offered material assistance. After the subsequent organization of the Catholic Church, an occasion arose of taking advantage of this friendly offer in behalf of the poorer students in theology. The Anglo-Continental Society has since shown a similar interest in the Christian Catholic movement in Switzerland: considerable sums have been given to the theological students in the University of Berne also. Quite lately the Society has lent its assistance to the Gallican Catholic Reform movement in France.

"The Union Conferences at Bonn of the years 1874 and 1875 were altogether in the spirit of the Anglo-Continental Society. There German Old Catholics, members of the Episcopal Church of England and America, and of the Graeco-Russian Orthodox Church, succeeded in creating a common platform on which Church re-union—that is community in doctrine and in the use of the sacraments—appeared possible. Practical steps in this direction have since that time been taken in Switzerland and in Paris. Political complications in the East, and the tension which has consequently existed between the Russian and English nations, have made it ~~fnadvisable~~ to assemble Russians and Englishmen for a work of ecclesiastical peace. We may, however, hope that, as political affairs settle down in the East, the right spirit for conferences on Church union will return.

"Besides displaying activity in these respects, the Society disseminates books and pamphlets in Latin, English, French, Italian, Spanish, German, Greek, &c., in which the teaching and constitution of the Episcopal Church of England is laid down, and her Catholic character exhibited. It spreads also in England and America the

writings of other nations. Amongst the German journals and books recommended by the Society the *Deutscher Merkur* stands first, followed by the *Katholik* of Berne, and the *Alt-Katholische Bote* of Heidelberg; and then comes a series of writings by Döllinger, Friedrich, Schulte, Langen, Reusch, &c. The means at the disposal of the Society are certainly considerable; the list of the subscriptions for the year ending June 30th, 1879, shows an income of more than 23,000 marks.

“As a sign of the spirit in which the Anglo-Continental Society enters upon its task, we will cite a Resolution which was passed by the committee in November, 1875, after the second Conference of Bonn. It runs as follows:—‘That the committee thankfully recognizes the spirit in which the Bonn Conference has been conducted, and the endeavours, alike able and conscientious, which were made by members of the Orthodox Oriental, Old Catholic, and Anglican Churches to form a more correct estimate of the points of difference which have for so long a period hindered the intercommunion of the Churches; and prays Almighty God that they may be blessed to the healing of the wounds of Christendom, and the visible re-union upon earth, under Christ their Head, of His own Holy Catholic and Apostolic Church.’”

#### REFORM IN THE CHURCH OF FRANCE.

ON February 15th, the Church in the Rue Rochechouart having been now open for a full year, M. Hyacinthe Loyson made an address on the progress of the movement for reform, which is thus reported.<sup>1</sup>

“M. Loyson said he always mistrusted easy and rapid successes. He had always, however, placed duty far above success. What he believed now was what he had always professed—Christian and Catholic doctrine. His friends knew perfectly well that he had never been an Ultramontane, and those who heard him at *Notre Dame* remembered how acutely he felt the changes that were gradually taking place in the Catholic Church. He restrained his sorrow and indignation for some time, in the belief that reform would be possible without absolute separation from the Papacy. But those hopes were dispelled. The Ecumenical Council changed into a dogma of faith what was merely a theory that might have been tolerated in awaiting something better; and the ancient, universal, Christian, and liberal basis of the Church had been replaced by the autocracy of a single priest, the Bishop of Rome.

“To those who declared he should be silent or become a Protestant, he would say, We protest, no doubt, with sixteenth century Protestantism against errors and abuses; but we protest also with all preceding cen-

<sup>1</sup> *Galignani's Messenger*, Feb. 16, 1880.

turies. We are Protestants because we deny, but we are Catholics because we affirm and believe. We protest in our own way, not with a Book isolated from history—however great and sacred that book may be—a book taken out of the august hands of the Primitive Church and delivered up to the conscience of each individual. Ours is a mightier Protestantism, because it is the Protestantism of the Church and of ages. We protest with the Bible and with Apostolic tradition—not the vain traditions which sprang up with the fables of the Middle Ages, and which survive even now in some of the devout strata of society—but the tradition of the Primitive Church. Its interpretation of the Bible is ours to-day; and to none of us is it given to constitute himself the sovereign judge of what the Church teaches. We adhere to the belief established of old, from which it was forbidden to take, and to which no man might add; and yet in these latter times the Vatican has both added and taken away. Do I still desire and hope to see the Roman Church reformed in its *ensemble*? We desire it; but have very little hope.

“After dwelling on the vision in the Revelation of the Woman and the Beast, as portending the destruction of the Roman Church by the Powers of the earth, he said that the Government should recognize the distinction between Ultramontanes, who were not worthy of the name of Catholics, because they were merely Catholics according to the will of the Pope, and others who were Catholics after the manner of the Gallican Church. Statesmen should acknowledge the existence of Gallicans who denied that infallibility which they themselves refused to inscribe on their laws—Gallicans who denied the supremacy of the spiritual over the temporal powers—Gallicans who were equally opposed to the inveterate abuses of the confessional and celibacy—Gallicans, in a word, who might wish to be separated from Rome and still remain Catholic with France and the Gospel.

“In conclusion he read a financial statement of the expenses and income in connexion with his church during the past year. From this it appeared that the rent alone amounted to 10,000 fr., furnishing and repairs to 15,000 fr., the organ and choir to 5000 fr., and the stipends of the priesthood to 15,000 fr. The total outlay had therefore been 45,000 fr., although it must be observed that several of the items will not recur hereafter. If the work was to be a success, they must take it in hand heartily. On the other hand, if it failed, it would have been as the glimmer of the coming day.”

The following paper has been sent us for publication:—

“The movement set on foot by M. Hyacinthe Loysen (Père Hyacinthe) has gone steadily on. Not till the commencement of the year 1879 was it possible for him to open a church in Paris, but having prepared the way by a series of lectures, he was enabled in February last to commence regular services in a building which had been suitably prepared for the purpose, situated in the Rue Rochechouart, No. 7. These services, which are all conducted in the French language, have consisted on Sundays of the Holy Communion—still called the Mass—in the morning at eight and ten o'clock; of vespers with a sermon at four in the afternoon; and of evening prayer, with a simple address, at eight o'clock. There has been a daily service of Holy Communion, and the clergy have been in attendance at the church on weekdays for personal ministrations.

“It would be readily understood that the expense of this work has been considerable, and it will not be thought surprising that it has involved the need of more help than was forthcoming from the congregation which has attended the church.

"Through the kindness of some subscribers to the Anglo-Continental Society's French Fund, about £700 has been sent this year from England; a larger sum than this was contributed by a single American gentleman resident in Paris, and the remainder came chiefly from the church offer-tories. The fitting-up of the building entailed expense that will not recur; but it will be some time before this—the first reformed Gallican congrega-tion—can entirely meet its expenses; for which, as well as for the spread-ing of the movement, funds from England and America are, for the present, essential.

"The object of this paper is to ask all those into whose hands it may fall, who value the principles of the Reformed Church in England, to contribute something towards supporting in France a movement which has for its object, *not* the formation of a sect with an eloquent preacher at its head, but the purification of the Church, which is recognized as *the* Church in that country, from errors of doctrine and discipline which we believe to be the cause of much of that indifference and hostility to the Christian Religion which certainly prevail there.

"The following are some of the grounds on which this appeal is based:—

"1. The work, which has encountered many difficulties, is believed to have accomplished a measure of good, and is attracting the attention of many thoughtful people of various schools of thought. It stands, small though it be at present, as a witness to the New Testament idea of the church built on the one foundation on which the Apostles built. The Bible is opened to the people, the Apostolic orders of the ministry are re-tained, while the ministers are content to be the pastors of their flock, and not lords over Christ's heritage.

"2. It is not pretended that reform has yet become complete; for that, time must be given—how long we know not, but surely, when we look back to the length of the transition period in England, we shall not be impatient if a few months have accomplished but a small part of what it took so long to achieve amongst our own forefathers.

"3. The existence of indifference and hostility, added to the great difficulty of emerging from a system whose despotism is scarcely realized in England, renders it hopeless to expect large pecuniary support in France so long as the movement is in its infancy. We think that help must come from without for the present if the necessary expenses are to be met, and that England and America are the two countries which can give it.

"4. The Committee, constituted under the auspices of the Anglo-Continental Society, will administer all the funds coming from both sources.

"The plan that will be followed, as far as possible, is to supplement local effort.

"The salaries of the clergy will be paid by us in whole or in part. The current expenses of the churches will be provided by the congregations. This system will ensure economy, and render it impossible for churches to be kept open if the congregations fall away.

"In conclusion, it may be added that such episcopal direction and counsel as are necessary, in the absence of French episcopal supervision, are given by the Bishop of Edinburgh. He has intrusted the oversight of the details of the work to the Rev. Dr. Nevin, Rector of S. Paul's Episcopal Church at Rome, as his commissary in France, who, after having spent the month of October last in Paris in personal organization of the work, writes the note which is appended on the next page.

"Contributions in the form of Donations or annual subscriptions are

earnestly asked, and will be thankfully received by any of the undersigned. The funds are exhausted, and the need is urgent. We commit this statement to the consideration of all who read it, recalling the Apostle's injunction that we should 'look not only on our own things, but also on the things of others.'

"(Signed)

"F. MEYRICK (*Secretary*), *Prebendary of Lincoln, and Rector of Blickling, Aylsham, Norfolk; 2, Portland Place, Torquay.*

"FRED. A. WHITE (*Treasurer*), *Kinross House, Cromwell Road, London, S. W.*

"January, 1880.

**"NOTE BY THE REV. DR. NEVIN.**

"After a month's careful observation on the ground—during which time I have taken great pains to look carefully into the work begun in February last by M. Loysen, and to acquaint myself with the thinking of the French people on questions of religion—I am fully satisfied that there is abundant room, and a crying need, for a movement looking to a revival of Christian faith and life in France, and a reform of the Church of France on lines similar to those which the Church of England has followed; and I most earnestly hope that the faith of our Church will not flag in supplying the means which, for but a short time, as I think, will be needed from outside, for the support of those who have undertaken work in this direction. I think I may safely say, too, that steps have now been taken to ensure an efficient and economical administration of the funds that may be contributed for this purpose. I consider that three priests in Paris and two in the provinces are essential to the efficient conduct of the mission in its present stage.

"(Signed)

R. J. NEVIN.

"VIA DELLA MERCEDE, ROME,

"December, 1879.

**"NOTE BY THE RIGHT REVEREND THE BISHOP OF EDINBURGH.**

"I have expressed, in a letter addressed to the Archbishop of Canterbury, as President of the Episcopal Committee appointed by the last Lambeth Conference to deal with questions as to the Old Catholic movement, my own deep conviction, founded on my personal intercourse with M. Loysen and others in Paris last autumn, of the great importance and real spiritual value of the Reform movement in France. It has to contend at present with many difficulties, both financial and others even more serious; and the duty of giving our brethren a helping hand in the time of their necessity seems to me imperative.

"HENRY, BISHOP OF EDINBURGH.

EDINBURGH, Jan. 1, 1880."

**Notices.**

**Christkatholisches Gebetbuch für gemeinsamen Gottesdienst. Christian Catholic Prayer-Book for Public Worship.**  
[Bern : Buchdruckerei von K. J. Wyss, 1879. Pp. 552.]

WE thankfully welcome this Swiss Prayer-Book, as worthy to stand side by side with the English Prayer-Book. It is not yet authorized by the Old Catholic Church of Switzerland, and before it receives that authorization it may be made more perfect than it is at present. But, as it stands, it is a monument of the orthodoxy and devotional spirit of the Church for whose needs it is composed.

It consists of Morning Prayer, Evening Prayer, Liturgy, Collects, Epistles and Gospels, Liturgical Prayers on Special Occasions, Communion of the Sick, Unction of the Sick, Prayers for the Sick, Vespers, Psalms and Hymns. Morning Prayer consists of some prayers and versicles, the Hundredth Psalm, the Ten Commandments, the Lord's Prayer, the Apostles' Creed, diversified by some sentences of Scripture suitable for the different seasons of the Christian year. Evening Prayer consists of prayers and versicles, Psalms cxxx., cxlv., cxxi., and the Song of Simeon, with a hymn. The Liturgy is divided into the *Messe der Katechumenen* and the *Messe der Gläubigen*. The first of these consists of a General Confession, in which the priest confesses his sinfulness, before the people, and the people before the priest; Introit, the Kyrie Eleison, the Gloria, the Collect, Epistle and Gospel. The second begins with the Nicene Creed, which is followed by the "Offertory," the Preface to the Canon, differing according to the season, the Canon, the Oblation, the Memorial of Saints Departed, Intercession for the Dead and for the Living, the Communion in both kinds, final prayers and blessings. Each Sunday in the year has a special Introit, an "Offertory," and a final prayer, besides the Collect, Epistle, and Gospel. The series of Sundays is the same as our own except that, as was to be expected, the Sundays after Trinity are called the Sundays after Whitsuntide. The service for the Visitation of the Sick is very full and complete. Vespers consist of psalms, lesson, hymns, the Magnificat, and versicles. At the end of the volume is a collection of hymns for the various seasons.

Having given a slight description of this remarkable book, we proceed to make a few observations in respect to the defects or excellencies of the various parts. The first defect we notice in it is the absence of a Calendar and a Table of Lessons from Holy Scripture. Next we note in the Morning Service a very inadequate expression of the Second Commandment. It runs as follows:—"Thou shalt not make to thyself any image of that which is in heaven above or of that which is on the earth beneath, or of that which is under the earth, to worship it; for I, the Lord thy God, am a jealous God, who punishes all offences, but am merciful unto all who love Me and keep My commandments." It is evident that an inadequate representation of the Divine command, to which the compilers of the book have perhaps been long accustomed, has been here adopted. We feel sure that they will see that it is best for God's people to have God's words put before them as they are found in Holy Scripture

without any alteration or *ménagement*. On the other hand, we are glad to note that the Ten Commandments are properly divided, and not after the Roman fashion. The service for the Eucharist is called the Mass-Liturgy, and we have the old expressions “the Mass of the Catechumens” and “the Mass of the Faithful.” To us the word “mass” connotes so much that is evil, that we prefer the simple and adequate word “liturgy,” but we must remember that it has not the same associations for our Swiss brethren as for ourselves. The commemoration of the saints departed is free from all prayers addressed to them. The intercessions for the dead have no reference to any doctrine of purgatory. The communion is in both kinds; the words of administration are the same as the first half of our own, slightly shortened. There are not many festivals of saints; St. Stephen, St. John, and the Holy Innocents of course follow upon Christmas; February 2nd has the title of the Presentation of Christ in the Temple, its other name of the Purification being dropped. The 15th August is called “the Decease of Mary,” instead of her Assumption, after the old names “Dormitio,” &c.—a very significant change in the primitive direction. The Mass for the Dead on All Souls’ Day is, like all the other prayers, entirely free both from invocations and from the doctrine of purgatory. The Public Confession, made separately by priest and people before communicating, is indicative of the Church’s doctrine respecting auricular confession. The Unction of the Sick appears rather as an ecclesiastical ceremony, supposed to be edifying, than as one of the seven sacraments, and it is not delayed until the sick person is *in extremis*, as in the Roman Church. The hymns contain at once sound doctrine and sweet poetry.

If members of the Church of England need reassurance as to the doctrinal and devotional character of the Swiss Church, we think that they may find it in this Prayer-Book. Whatever defects or excrescences may still attach to it, it is essentially both orthodox and evangelical, purged from Romish superstition, and never for a moment favouring sceptical or unbelieving negations. Could we wish anything better for Swiss Christians than that their religious views should be framed according to the principles of this book? And if we think this, should we not come to the help of the faithful minority who, with this book in their hands, are in danger of being crushed by the sheer weight and bulk of their Romish antagonists, supported by the external force of the Papal Curia? \*

\* Subscriptions are received in behalf of Bishop Herzog by the Rev. F. Meyrick, 2, Portland Place, Torquay.

**Libro de Oracion de la Iglesia de Jesus, Una, Santa, Catolica, Apostolica, y Cristiana. Book of Prayer of the Church of Jesus, One, Holy, Catholic, Apostolic, and Christian.** [Mexico: Imprenta de la Iglesia Mexicana de Jesus, 1879. Pp. 101.]

This is a misnomer, if by it is intended a manual answering to the Prayer-Book of the Anglican Church. It is a hymn-book preceded by an order of prayer—we cannot say Matins or Evensong, as it appears to be intended to serve for both Morning and Evening Prayer. The “service” occupies nineteen pages, the hymns eighty-one, and this “service” may be abbreviated at the discretion of the minister. We are glad to see that the book is not called “*The* Prayer-Book of the Mexican Church,” but only “*A* Prayer-Book.” The sooner that it is superseded by an improved form, the better. The service begins by some Sentences read by the minister, the congregation sitting. We do not see any instructions for kneeling throughout the rubrics—an omission which we trust has arisen from inadvertence only. After the Sentences follow a Confession, the Gloria, a hymn, four prayers, and the Blessing changed into a prayer. Then come a hymn, a lesson from the Old Testament, chosen by the minister, another hymn, the Ten Commandments, the Lord’s Prayer, the *Te Deum*, a lesson from the Gospels, chosen by the minister, the Apostles’ Creed, the *Gloria in Excelsis*, an extempore prayer offered by the minister, a hymn, a lesson from the Acts, Epistles, Revelation, or Gospels, chosen by the minister, the sermon, a hymn, eight more prayers, and the final Grace. This is meagre fare. As a temporary halting-place on the way towards something better, it may be borne with. But we trust that the Liturgy will be conceived in a very different spirit. The best part of the present volume is the collection of hymns, some of which are translations and some original.

**Peregrinus Proteus: An Investigation into certain Relations subsisting between De Morte Peregrini, the Two Epistles of Clement to the Corinthians, the Epistle to Diognetus, the Bibliotheca of Photius, and other Writings.** By J. M. COTTERILL. [Edinburgh: T. and T. Clark, 1879. 8vo, pp. 359.]

The object of this book is startling enough. It endeavours to prove that the following writings are forgeries, produced by one author,

or one group of authors, during the revival of learning in the fifteenth and sixteenth centuries :—

Lucian, *De Morte Peregrini*.

The Apocryphal Gospel of St. Thomas.

Both Epistles of St. Clement of Rome.

Photii *Bibliotheca*, codd. 126, 232, 244, 250, 279.

Galen, *De Prænotione ad Epigenem*.

Basil, *De Legendis Libris Gentilium* and *De Spiritu Sancto*, capp. xxix., xxx.

Justin Martyr, *Oratio ad Græcos* and *Epistola ad Diognetum*.

Joannes Damascenus, *Epistola ad Theophilum* and *Prefaces to Sacra Parallela*.

Achilles Tatus, *Clitophontis et Leucippes Amores*.

The Third Book of Maccabees.

All these documents (it is said) are composed on nearly the same plan, are closely linked together amongst themselves, are connected together in certain writings which they used in common. The arguments advanced in favour of this hypothesis involve such a minute examination of the impugned writings themselves, and such a close comparison of other Greek authors, that it is impossible for us to pass them in review in these pages. We are sorry to say that they are not so lucidly stated as we could have wished, nor is the book well arranged.

The author perceives that the main interest will attach to the First Epistle of St. Clement to the Corinthians; and he has laboured to make the case against its genuineness as strong as possible. He maintains that it was compiled (as a literary exercise rather than for any polemical purpose) by some scholar of the fifteenth or the sixteenth century, who incorporated into it the quotations from St. Clement found in ancient fathers, and who betrays in the other portions of it the reminiscences of his own reading. For instance, evidence is adduced to show, from words and phrases occurring in the epistle, that the writer of it was acquainted with the fragments of Euripides as they are given in succession by Stobæus, with the scholia on the *Plutus* of Aristophanes, and especially with Lucian *De Morte Peregrini*. It would not be fair to give specimens of the suspicious phenomena brought forward, as the indictment is based on the accumulation of them, and not on their significance when taken singly.

But we certainly consider that in preferring so serious a charge,

the external evidence ought not to be passed over so lightly as it is. No doubt, Mr. Cotterill would say that having proved the epistle to be spurious from internal evidence, he must leave other inquirers to deal with the external. But the charge against St. Clement's *Epistles* is a charge against the Codex Alexandrinus, which contains them. Our author contends that the three existing MSS. of St. Clement are three forgeries, written by the same man from one archetype or original draft, the departures from it being so contrived as to furnish three, apparently, independent witnesses. Does he consider the whole of the Codex Alexandrinus to be a forgery of the same ingenious description? If not, what grounds has he for separating the Epistles of St. Clement from the rest?\* If he does, he is taking up a position of such astounding boldness, that he is bound to defend it at length. The Codex Alexandrinus is of far too much importance to be dealt with in the following summary manner:—

“ We have already said that Cyril Lucar, the reforming Patriarch of Constantinople, gave the Codex Alexandrinus, to which A.<sup>1</sup> is appended, to Charles I. in 1628. We need not doubt that he brought it with him from Alexandria; and we may think, if we please, that he took it with him to Alexandria. The ownership of A. cannot be traced beyond Cyril.”

The discovery of the other two manuscripts of St. Clement within the last five years is certainly remarkable. It has forced upon Mr. Cotterill his theory of triple forgery, and his position is thereby hampered more than it would have been, if he had had to account for one MS. only.

It is possible, however, that he has done good service in pointing out how many were the inducements and facilities for the forgery of ancient documents in the fifteenth and sixteenth centuries. There was an enormous demand for manuscripts; every monastery was ransacked for them, and every scholar tried to collect them; when they were once produced, an inquiry into their history was almost impossible. The art of writing books on parchment was not lost, but practised constantly in all its forms. The imitation of classical authors was a favourite exercise among students, and many scholars were competent to produce writings, the style and diction of which would enable them to pass as genuine works of the ancients. Mr. Cotterill dwells particularly on the life and character of Henry Stephens (1528—1598). It is shown that he had abundant oppor-

\* The Epistles of St. Clement are in the same hand as the latter part of the New Testament (Scrivener's *Introduction to the Criticism of the N. T.*, p. 80).

<sup>1</sup> The letters A., C., and S. are used to denote the three manuscripts of St. Clement's *Epistles*.

tunities for perpetrating literary frauds of this kind, that his honesty in such matters is not above suspicion, and that he had studied with interest the art of forming parodies or centos from celebrated authors. Whatever verdict may be pronounced on Mr. Cotterill's book as a whole, no one can deny that his first two chapters contain many valuable suggestions.

**Church Doctrine and Spiritual Life.**—*Sermons preached in the Chapel of Lincoln's Inn.* By F. C. COOK, M.A., Chaplain in Ordinary to the Queen, Canon of Exeter, Preacher to the Honourable Society of Lincoln's Inn. [Rivingtons, 1879. Pp. 320.]

The age is enriched by the publication of such a volume as this. Each subject is treated fully and calmly, and there are few who would rise from the perusal of the various sermons without feeling perplexities removed, faith strengthened, and spiritual sentiments quickened. The later sermons travel beyond the usual limits of such compositions, and deal with such questions as the testimony borne by the Church in the Athanasian Creed ; the witness to the faith of the early Church borne by St. Clement of Rome ; the witness borne by Justin Martyr to the power of life in the early Church, and to the Gospels, and to Eucharistic worship and doctrine ; the witness of St. Athanasius to the permanency of Eucharistic doctrine ; and the witness of Hilary of Poictiers to the unity of doctrine and of spiritual life in the early Church.

**Workman and Soldier: A Tale of Paris Life during the Siege and the Rule of the Commune.** By JAMES F. COBB, F.R.G.S. With numerous illustrations. [Griffith and Farran, 1880. Pp. 343.]

We have already very favourably reviewed a previous work by this author, entitled *The Watchers on the Longships*, and we gladly welcome another tale from his pen. *Workman and Soldier* tells the story of the Prussian War, the Siege of Paris, and the Rule of the Commune, from the standpoint of a poor Parisian family whose members had to undergo the trials connected with all three of them. The family consists of a mother, two daughters, and a son. One of the daughters, Josephine, is engaged to a religious Breton peasant, Pierre ; the other, Clothilde, is married to a weak man, Camille, who allows himself to be made into a Communist by his comrades and

fellow-workmen. The son hesitates at the beginning whether he shall throw in his lot with the Breton or the sceptic, but is taught by the discipline of suffering, and grows stronger in character and better, as his brother-in-law grows more reckless and godless. The son's name is Louis, and by his engaging himself to the daughter of a workman living at St. Cloud, Cécile, two new characters are brought upon the stage, Cécile and her father, Meunier. We naturally hurry on to the great event of the siege. Louis joins the National Guard, and fights his first battle in the combat at Bourget. Here he is wounded, and taken, with a young German antagonist, to the hospital at which his sister Josephine, and Cécile, are acting as nurses. The young German dies, and Louis crawls back to life, but not to full strength. The weary days of the siege succeed, and we have a spirited description of the commencement of the bombardment, followed by the miseries of the last days of the siege.

In a tale that was altogether fictitious the catastrophe would be found in the last horrors of the siege; but history, more prolific of terrible events than imagination, hurries on from the siege to the Commune, and Mr. Cobb follows her course. The growing audacity and insolence of the dregs of the people give indication of what is coming, and the insane stipulation on the part of the French Government with the Prussian victors, that the National Guard should retain their arms, places a power in the hands of the mob which, for a time, was irresistible. Louis and Cécile's father, Meunier, are now regarded as aristocrats by their fellow-workmen, and are in greater danger from them than before from the Prussian bullets. Louis is seized, and confined to a prison, from which he escapes by means of a rope conveyed to him by Cécile. Meunier conceals himself in the house of his kind-hearted employer, M. Gérome, to which Louis repairs when he escapes from prison. It was the last day of the Commune, and the two men are able to save M. Gérome's daughter from being burnt to death in the house set on fire by *pétroleuses*. But Louis is shot by his Communist brother-in-law before the latter is cut down by the soldiers and both he and Camille are taken to the hospital to die. Josephine is saved from being shot as a supposed *pétroleuse* by her Breton fiancé, Pierre, who had all this time been either fighting or in captivity at a distance from Paris; and after a sufficient time has elapsed, she marries him and they settle together at Dinan.

It will be seen that there is plenty of movement and action in the story, and it brings back to our memory in a striking and interesting manner the great events connected with the Fall of Paris and the terrors of the Commune, which the lapse of ten years is beginning, if not to efface, yet to make less vivid. For the details of the well-worked-out plot we refer our readers to the book itself.

**Dorchester Polytechnic Academy; Dr. Neverasole, Principal.** By the late Warden of Racine College, JAMES DE KOVEN, D.D. [Milwaukee: Morehouse, 1879. Pp. 226.]

We see indications in Dr. de Koven's tale that it is not written by a professed and, so to speak, professional novel-writer. There are other departments of literature in which the author would probably have succeeded more to his own satisfaction and that of his admirers. Nevertheless he has produced here a most readable volume, full of satire, full of observation, full of instruction, and full of high principle. It was originally delivered *vivâ voce* as a story to his pupils at Racine, and written out for publication, though not published, ten years ago.

It is a story of two boys, cousins to each other, one educated as a reverent Churchman, the other left to pick out a religion for himself as a free and unattached boy—sent to school together at Dr. Neverasole's academy, which was conducted on the most approved principles of the liberalism which excludes religion. The plot is extremely well constructed. It turns on a charge of theft being made against the good boy of which the head boy in the school is really guilty. The circumstantial evidence against poor Robert Graham is so strong that we feel that he would have been assuredly condemned by a jury. Nor is there anything incredible in the concentration of events which brought him into this predicament, except the unnatural hardheartedness of his cousin, who had taken a subordinate part in the theft, and who, being a weak rather than a vicious boy, would certainly have melted at Robert's distress and confessed his share in the crime.

We need hardly say, seeing who the author of the book is, that the purpose of the story is to be the vehicle of a lesson—that lesson being the terrible results of an education from which religion and religious motives are excluded. These results force themselves at length so imperiously on Dr. Neverasole that we leave him at last heart-broken with the consequences of his system.

The Bishop of St. Andrews' **Remarks on the Essay by Dr. Lightfoot on the Christian's Ministry** (Parker, 1879, pp. 78) are written courteously as well as firmly. We shall be glad if the Bishop of Durham, seeing how much his words have been, and are being daily, twisted by the adversaries of Episcopacy to the support of their views, should guard against this perversion of his opinions by revising his famous essay. The qualifications with which the learned scholar submits his theory to the reader are ignored by those who appeal to his authority—which is thus made to sanction what its author did not intend. His doctrine of the universal priesthood of Christians is intensely true, and of the utmost importance to Christianity. The one point in which the learned writer appears to separate himself from the majority of Anglican doctors is this:—“The episcopate was formed not out of the apostolic order by localization, but out of the presbyteral by elevation” (p. 194). We hope that that sentence may disappear from the next edition of the essay.

Dr. Farrar, who is no theologian, having stated in his *Life of St. Paul* that “no man of competent education” can accept the interpretation of 2 Thess. ii. 1, 13, which applies the prediction therein contained to the Papacy, the Bishop of Lincoln has gone over the ground again in *Is the Papacy Predicted by St. Paul?* (Rivingtons, 1880, pp. 34) and having re-stated the argument, declares his conviction that the exposition of Jewell, Hooker, Andrewes, Sanderson, and other great Anglican divines is sound and not to be put by thus contemptuously. He draws two wholesome and much needed corollaries from the view which he has once again enforced. Abroad

“It may stimulate us to assist our fellow-Christians in foreign lands to free themselves from the errors, corruptions, and usurpations of Rome, and to embrace and hold fast the true Catholic Faith” (p. 33).

At home, in reply to the argument that Romanism is a safer religion than Anglicanism:—

“If the Mystery of iniquity is the same thing as the Mystery of godliness; if the man of sin is a man of God; if the son of Perdition is an heir of Salvation; if deceivableness of unrighteousness is the same thing as godly sincerity; if strong delusion is the same thing as sound persuasion; if to believe the Lie is the same thing as to hold the Truth; if to be in peril of condemnation is the same thing as to be saved; if to be consumed with the spirit of Christ's mouth is the same thing as to hear from Christ's lips the joyful words, *Come, ye blessed of My Father, inherit the kingdom prepared for you;* then Romanism is a safe religion; then it is not sinful to encourage it; then it is a matter of little moment whether you belong

to the Church of England or fall away to the Church of Rome—but not otherwise" (p. 33).

The Bishop of Lincoln's Charge consists of **Ten Addresses** (Rivingtons, 1879, pp. 167 + 56), the first of which was delivered to the Dean and Chapter and other members of the Cathedral in the Chapter-house, the others to the parochial clergy at different centres in the diocese. In them the Bishop deals with the question of the Lambeth Conference, the Burials agitation, the Athanasian Creed, the Ornaments' Rubric, the Lectionary, Marriage with a deceased Wife's Sister, Education, the Lincoln Theological College, the Division of the Diocese, and other questions affecting the Church. It appears from the Appendix, which contains detailed statements as to the building and restoration of churches in the diocese, and the confirmations that have been held by the Bishop and the Bishop Suffragan, that in the last thirty-nine years £1,285,974 have been spent in church building, and that in the last three years 18,257 persons have been confirmed.

Archdeacon Harrison has made his Charge more than usually interesting by joining to some wise warnings respecting churchyards, an account of two of the clergy of the archdeaconry who had been taken to their rest. One of them was the Rev. John Charles Buchanan Riddell, Rector of Harrietsham; the other Canon Lane, Rural Dean of Shoreham. The following is the touching account of Mr. Riddell's death-bed, which occurred at Torquay. Feeling himself very ill, he summoned a brother clergyman, who was a neighbour, to administer the Holy Communion to him.

"The clerical friend soon came, and he moved slightly and looked at him when he entered the room; and then began the service. He lay quite still, his eyes open, and seemed only keeping quiet in devout attention. But as the prayers went on, the eye that was watching him close by saw that there was no breath or movement, and at last, just before the prayer of consecration, the ministrant was stopped. He spoke to Mr. Riddell, as he lay propped up in his bed, and touched him. There was no doubt then; only no one could say which was the *last* moment. But it could truly be said that 'his last thoughts were of faith, and the last sounds he heard must have been the prayers which he knew and loved so well'" (p. 6).

The title of the Charge is **The Memories of Departed Brethren and the Sacredness of their Earthly Resting-places** (Rivingtons, 1879, pp. 78.)

The Bishop of Meath's Charge (Hodges, Foster, and Figgis,  
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1879, pp. 56), is always well worth reading. This year it is chiefly devoted to local subjects of interest, but these are dealt with in a large-minded spirit, which shows that the writer is aware that there is something wider than his own diocese and his own National Church. Before entering on diocesan statistics, he reminds his clergy :—

“ If we are to be large-minded in our views we must seek to know what other men are thinking of; if we are to be large-hearted in our sympathies we must learn to feel an interest in other men's labours; if we are to catch the flame of enthusiasm that is kindled by the thought of union and brotherhood: if we are to be startled out of the apathy which insensibly benumbs the energies of those who confine their attention to the little treadmill-round of their own local duties; we must ask ourselves from time to time not merely what our parish or diocese is doing, but what is our national Church doing in this land? what is the Church of Christ doing in the great world without ” (p. 10).

The record of Church work for the year is encouraging.

The most thoughtful and ablest article in the current number of the **Homiletic Quarterly** (Dickinson, pp. 144), is a paper on “The Reconciliation of Calvinism and Arminianism,” by the Rev. P. Thomson. It starts from the standing ground of Professor Mozley, in his *Augustinian Doctrine of Predestination*, and adds something to what is there laid down. The leading idea of the article is that Calvinism is true in the transcendental, Arminianism in the empirical or practical, sphere.—The three disputants for and against Creeds do not add much to the question at issue. Dr. E. Pressensé does not grapple with its difficulties; he appears to content himself with justifying the demand of the more orthodox among the French Reformed for a dogmatic profession of faith, of the most meagre proportions. Dr. Vance Smith, who has not a logical mind, turns aside to the irrelevant question of who should make creeds, and what should be their contents, filling up his paper with common-places as to men “inevitably running away from the old theological landmarks; for even such is God's will”—where Dr. Vance Smith assumes his own perfect acquaintance with the Divine Will and purpose. Dr. Macgregor's paper on the same question is the keenest and best reasoned of the three. The remaining articles in the Review are expository in their character, and show a reverent desire on the part of the writers to discover and cherish the treasures of doctrine contained in Holy Writ.

French wit in the *Almanach des Familles* for 1880 supplies the following "Scene from a Secular School in 1885:"—

*The Teacher at his desk; Poirier, Robin, Cerisier, and fifty other Pupils.*

*Teacher.* Before beginning, I have to reprimand some of you for a theft which has taken place. I remind you that by our civil code theft is punished by imprisonment, and sometimes by hard labour.

*Poirier* (laughing). Bah ! you have only to take care not to be seen.

*Teacher* (very gravely). There is some one who sees everything (Aside) I am going too far.

*Poirier.* Who is that, sir ?

*Teacher* (hesitating and faltering). The—the law.

*Poirier* (laughing in his face). Oh ! capital !

*Teacher.* Enough of this ! Prepare to write ! (He dictates.) "In primeval forests how beautiful are the beeches, patriarchs of the—"

*Robin.* Patriarchs ? Patriarchs ?

*Teacher.* Yes.

*Robin.* I thought that "Patriarch" was a word applicable only to men.

*Teacher.* Metaphorically it may be applied to anything long-lived.

*Poirier.* Do you believe, sir, what sacred history says about the longevity of the patriarchs ? Fables, ain't they ?

*Teacher.* I have nothing to do with that question. Ask the minister of religion. Proceed ! (He dictates.) "What mysterious ceremonies and practices have taken place here !"

*Poirier.* What were they, sir ?

*Teacher.* It is too long to explain. Besides, it is a religious matter, which belongs to the minister of religion.

*Cerisier.* He does not know !

*Teacher.* What did you say ?

*Cerisier.* I said, Of course !

*Teacher.* Do not speak at all. (He dictates.) "What sacrifices were offered under these green arches !"

*Poirier.* Is it true, sir, that heathen sacrifices were typical of the sacrifice of Christ ?

*Teacher.* Yes ; that is, I know nothing about it. Leave me alone ; that belongs to the minister of religion.

*Poirier.* This is too much ! One can't ask the least question without being referred to the minister of religion. I suppose one must write one's dictation like a machine !

*Teacher.* Keep your reflections to yourself, Poirier !

*Poirier.* What, if they are right ?

*Teacher.* Write out the verb "to reason" ten times.

*Poirier.* Punishing is not answering.

*Teacher.* Twenty times.

*Poirier* (in a rage). In the name of—

*Teacher* (gravely). Poirier, you shall be kept in for eight days, as a punishment for the frightful blasphemy which you have just been guilty of.

*Poirier.* Blasphemy, if there is such a thing, is an offence that you have nothing to do with ; it belongs to the minister of religion, as it is forbidden by the Decalogue, not by the civil law. In a secular school, blasphemy is nothing but an interjection.

*Robin and Cerisier.* Of course ! Poirier's quite right !

*The whole School.* Yes ! yes ! Poirier's quite right !

*The whole School* (in chorus),—

He *is* quite right.  
He *is* quite right.  
He *is* quite right.  
He *is* quite right.

Marlborough s'en va-t-en guerre !

*Teacher.* Silence !

*The whole School* (in chorus),—

Marchons ! marchons !  
Qu'un sang impur  
Abreuve nos sillons !

*Teacher.* Ah ! mon Dieu ! mon Dieu !

*Poirier.* Silence ! We are in a secular school ! The name of God ought not to be pronounced here. It is contrary to the law and the rules.

*The whole School.* Poirier is quite right. Off with us ! Liberty of conscience has been offended ! the law and the rules have been violated !

(The School breaks up in confusion.)

A very difficult subject is nowhere more concisely and clearly explained than in **The Power of the Keys** ; its True Idea and Extent, Scripturally and Historically considered (London : Bemrose, pp. 16), by an author already known by a valuable pamphlet, entitled, *A Voice from Rome*. Admission into Christ's kingdom, exclusion from it, and re-admission to it, are the three operations for which spiritual keys could be used. The tract before us shows how these three functions are performed, by means of baptism, excommunication, absolution. To the Church has been committed the ministry of the sacraments, and the infliction and removal of censures ; "her power is limited in its very nature and idea to the means of grace, which she has in charge to administer ; it is the prerogative of Christ Himself to withdraw and to restore grace itself" (p. 11).

The Seatonian Prize Poem for 1879 is far above the average merit of prize poems. The subject is **Antioch**, and the Rev. John Cyprian Rust, taking for his text the verse in the Acts of the Apostles, "There were in the Church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul," introduces each of these converts uttering his thoughts on Christ and Christianity. The author has, with poetic insight, thrown himself back into the position of the Antiochian converts with great success, and the result is five short meditations on the great problems of the Christian era, clothed in sweetly flowing verse. (Deighton and Bell, 1879, pp. 13.)

The Rev. W. M. Hobson has published a sermon, preached in Blickling Church, on the occasion of his leaving the parish of Blickling for Pelham Parva, of which he has become Rector. It is entitled **Farewell Counsel** (Bishop's Stortford, 1879, pp. 11), and contains wise and loving words of advice to the flock from which he was parting.

**Wesley not a Wesleyan**, by the Rev. A. A. Dawson (Swaffham, 1880, pp. 18), restates in a form which may be most useful to clergymen in whose parishes Wesleyan Methodists are found, the proofs of Wesley being throughout his life, in spite of the unhappy steps he took in regard to Dr. Coke, an attached Member of the Church of England.

Two papers, read before the Norwich Pastoral Work Association, by Mr. St. Vincent Beechey and Mr. W. Vincent, entitled **The Pastor's Duty in Relation to the Mental Cultivation of his Parishioners**, have been published (Norwich: Goose, 1879, pp. 69). Mr. Vincent advocates the Stage as a means of mental culture. He reasonably expects that his proposal will provoke much adverse criticism.

We gladly welcome a second edition of Dr. Neale's **Theodora Phranza** (Masters, 1879, pp. 433), a life-like and vivid sketch of the greatest tragedy of the fifteenth century—the fall of Constantinople,—by one whose poetical instincts made him one of the best story-tellers in the English language.

**Valeria**: A story of Venice (Bentley, 1879, pp. 283), is slightly constructed, but it will serve to recall, both by its facts and its fictions, the memory of a time which will never cease to live in the minds of those—and they are many—whose hearts beat high for Italy in her gallant struggle for liberty in 1848. The part of that great drama with which Valeria deals is the rising at Venice, and the battle of Novara.

The new edition of Miss Yonge's works, in course of publication by Messrs. Macmillan, with illustrations by Kate Greenaway, Gandy, Stokes, Atkinson, is a boon to all lovers of tales. **The Heir of Redclyffe**, **Heartsease**, **Hopes and Fears**, **Dynevor Terrace**, **The Daisy Chain**, **The Trial**, **The Pillars of the House**, have appeared; the others are to appear immediately.

What does not this generation owe to Miss Yonge, Miss Sewell, the author of *Mademoiselle Mori*, the author of *The Rose Garden*, and a few others like them?

Among the children's publications of Messrs. Griffith and Farran, those unwearied caterers for young readers, we may name **African Pets** (1880, pp. 159), by F. C. Parry, as containing wholesome and interesting stories encouraging a taste in children for information as to the habits and doings of domesticated animals.

With the New Year began a weekly issue of the **Irish Ecclesiastical Gazette** (61, Middle Abbey Street, Dublin), "the first weekly Church paper ever issued in Ireland." We heartily welcome our contemporary. That there should never yet have been a weekly paper written in the interest of the Church of Ireland shows a deadness which we hope may have passed away. The Irish Church is neither too large nor too small to maintain an informal organ of intercommunication between its members.

Dr. William Stevens Perry, Bishop of Iowa, has published the **Matins, Litany, and Communion Service of the American Church in Swedish** (Davenport, U.S.A., 1879, pp. 33), for the use of Scandinavians in America. It will doubtless be of use in Sweden also, as a means of giving information respecting the Anglican Church. The same prelate has issued **A Personal Narrative** of what he saw, heard, and did at **The Lambeth Conference** (Davenport, U.S.A., 1879, pp. 56), similar in character to *A Personal Narrative* on the Bonn Conference of 1875, previously published by him. He has added brief notice of persons and things with which he came in contact in England. An **Episcopal Address** by the same (Davenport, U.S.A., 1879, pp. 20), after dealing with local matters, refers in terms of thankfulness to the Lambeth Conference. Having quoted a part of the Lambeth Letter, he writes :—

"It is in this spirit that the Committee of the Conference of which I was a member, and the 'Anglo-Continental Society,' with which I have long been connected, have expressed their sympathy with the Old Catholic movements in Germany and Switzerland, with which I had earlier shown my personal interest. It is in the same spirit that the American Church has established friendly relations with the reform movement in Mexico" (p. 16).

The Bishop of Haiti, dealing with the same subject, says (*Report of Foreign Missions, New York, 1879*) :—

"Therefore, to be true to their trust, while abjuring all intention of making an uncalled-for interference in the countries subject to the papal dominion, the Bishops in Conference at Lambeth resolved to give aid and comfort to all clergy and faithful people in such of these countries as may apply for the same to our Episcopate in escaping from papal errors. This resolution of the Conference renders it one of the most important gatherings of the Bishops of the Church that has been held in the last three hundred years ; and in its importance upon the future of Christendom makes it second to none that has been held since the first six general councils. I refer to this fact at this point because it has already had an important bearing upon the work we are called to do here. The Rev. Hyacinthe Loysen, the great Gallican reformer, whose sainted eloquence is admired wherever the French language is spoken, immediately took advantage of this open door of access to the Anglican Episcopate, and placed his Catholic reform movement in France under the oversight of the Commission of Bishops named by the Lambeth Conference to carry out its resolution on the subject. The people of Haiti being essentially French in their education and ideas, and exceedingly emulous of all that takes place in France, have come to look with increasing favour upon my work here, since a similar one has begun at Paris, under the lead of the greatest pulpit orator of Europe, with whom, by the act of the Bishops at Lambeth, we are now in full communion. I therefore feel grateful to Almighty God for the action of that Conference ; I rejoice that, as the humblest member there assembled, I was permitted to take part in its deliberations ; I feel duly thankful that the Government of Haiti aided me, by a contribution from its national treasury, to pay my expenses to go to that assembly of Bishops ; and I pray the Father of all good and perfect gifts to make the same redound more and more to the blessings of the Haitien people, as the movement of the Rev. Mr. Loysen seems now to give the promise and pledge" (p. 22).

On his work in Haiti, the Bishop reports :—

"In consequence of the paucity of Church publications in the French language, our need is very great, and we are much hindered. On this head I am now happy to say that, at my request, the Anglo-Continental Society of Great Britain has begun to issue in parts, in that language, Bishop Browne's *"Exposition of the Thirty-nine Articles."* The first part has already appeared, and is in the hands of our Clergy, Lay-readers, Catechists, and Candidates for Holy Orders" (p. 22).

We have reason to believe that the continuation of the French version of the *Exposition of the Articles* is dependent on the receipt of further contributions for that purpose by the above-named Society.

The Rev. F. R. J. Josa has been led in the interest of the Coolie immigrants into British Guiana, to translate into Hindi, and represent in Roman letters, **The Ten Commandments, The Creed, and the Lord's Prayer** (pp. 7), and **A Short Catechism** (Demerara, Jamieson, 1879, pp. 10), containing a very simple exposition of the rudiments of the Christian faith, well adapted for the purpose.

**In A Few Words to Travellers** (Brussels, pp. 7), Mr. White, British Chaplain at Baden-Baden, and Mr. Jenkyns, British Chaplain at Brussels, propose the establishment of a "Continental Chaplaincies' Society," to assist in building churches, to assist necessitous chaplaincies, to provide pensions for the widows and orphans of deceased chaplains, and for chaplains retiring by reasons of ill-health and old age. Mr. White has issued the first number of what he intends to be a medium of communication between the British chaplains on the Continent. It consists of one page, and costs one penny, and is called **Our Continental Church**.

A new organ of Church opinion of the greatest promise, entitled **The Guardian**, has appeared at New York. It is published every Saturday, and costs 12s. per annum (61, Bible House, New York).

Bishop Green devotes his **Chancellor's Address to the Trustees of the University of the South** (1879, pp. 31), to giving a sketch of the lives and characters of Bishops Otey, Leonidas Polk, and Elliott.

Mr. Martens, Professor of Jurisprudence and International Law at the Imperial University of St. Petersburg, has published a pamphlet entitled **Russia and England in Central Asia**, written in a generous spirit, which we shall be glad to see emulated in England. From *The Oriental Church Magazine* (Dec. 1879) we borrow the following quotation from it:—

"The two great powers (England and Russia) should never lose sight of the fact that the mission of civilization in which they are engaged in these half-barbarous countries is not a chimera, but a reality which imposes upon them a task worthy of their rank. May Russia and England always be faithful to this Mission! May their relations in future not be based upon distrust and enmity, but upon mutual confidence, open and honest explanations, and loyal respect for accomplished facts and the legitimate aspirations of each other. The plains and highlands of Central Asia offer sufficient space for the full development of the material and intellectual strength of both countries. Let them shake hands there; let them prove to the Asiatic people, by mutual confidence and mutual respect, that the object they seek is the progress of civilization against barbarism. When the evil passions and prejudices of the past have been forgotten, the English and Russian people will prove that true civilization is based upon co-operation for a common and noble purpose, worthy of the spirit of the nineteenth century" (p. 308).

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IN MEMORIAM—LORD CHARLES HERVEY.

LORD CHARLES HERVEY, son of the first Marquis of Bristol, and brother of the present Bishop of Bath and Wells, was born in 1814, and went in 1834 to Trinity College, Cambridge (where he made the life-long friendship of the present Bishop of Lincoln), and took his degree in 1836. In 1839, having been ordained by the Bishop of Ely and Bishop Blomfield, he was presented to Great and Little Chesterford, in Essex, a living at one time held by Bishop Blomfield,<sup>1</sup> and in the same year was married to Lady Harriet Ryder, daughter of the Earl of Harrowby. In his parish he was deeply beloved, but his health never having been strong, he was obliged to spend a considerable part of his time in travelling. Wherever he went, he never forgot that he was a clergyman. In the West Indies he ministered to sufferers from the yellow fever; to Egypt he went in company with Bishop Tomlinson; to the Sandwich Islands as chaplain to Bishop Staley; at the Cape he conferred with Dr. Livingstone and Bishop Gray; in North America, by his intercourse with bishops and clergy of the Episcopal Church, he contributed to the strengthening of the ties of affection which bind together the mother and daughter Churches; in South America, and in many parts of Europe—France, Italy, Malta, Switzerland—he exerted himself to spread a knowledge of the true

<sup>1</sup> Bishop Blomfield proceeded from Chesterford to Bishops-gate and thence to the See of Chester, whence the lines,—

From Chester Ford to Bishop's Gate  
Did Charles James Blomfield wade;  
Then leaving Ford and Gate behind,  
He's Chester's Bishop made.

principles of the English Church. For the last twenty years of his life he took a warm interest in the affairs of the Anglo-Continental Society, and on the death of Dr. Godfray became one of its Secretaries. In this capacity he was always willing, to the utmost of his strength, and beyond his strength, to work in a cause which he regarded as all-important for the welfare not only of the Anglican but of the Catholic Church, having first been specially interested in the question, in 1844, from his experiences in Malta, whence he was accompanied, on his return to England, by Dr. Camilleri, a priest in Italian orders, now incumbent of Lyford, Wantage. In later years, his presence at the Congress of Cologne, together with the Bishops of Winchester, Lincoln, and Maryland, was an encouragement sensibly felt by the struggling Old Catholics of Germany, for whom he had a most real and lasting sympathy.

Lord Charles Hervey was a typical representative of a small class of clergymen found in the English Church, which it is to be hoped the English Church will never be without. Equal in secular rank to the highest in the land, and able thereby to gain a hearing for his Master's cause in houses not easily accessible to clerical influence, he made himself the equal of the humblest of his brethren in the ministry of the Church without effort or anything approaching to ostentatious humility. It has often been said that a titled class is a good for the whole nation, earned at the expense of the good of the titled class itself. He was one of the few—the very few—that are utterly unharmed by the distinctions of the world, or by that consciousness of belonging to a caste, which is too often cherished as a poison-root in the secret heart of men and women too proud or too well-mannered to allow such a feeling ever to be exhibited. An earnest and hard-working parish priest, a genial companion, an unswervingly loyal friend, an accomplished linguist, a scholar and a theologian, a sound and devout Churchman of the old Anglican type, without a leaning either Romewards or towards Puritanism, "having served his generation he has fallen asleep," and has left behind him a vacant space that is hard to fill. We cannot but remark, in concluding this notice written by one unconnected with him by any ties except those of affection and respect, how little the Church did to honour a son of whom she might well be proud. He held a country parish for forty years, and for some years he was a Rural Dean, but he was one from whom higher services might have been received had he been placed in a position for rendering them.

LIFE OF BISHOP MILMAN.<sup>2</sup>

**I**F we compare the tastes and studies of the present generation with those of our immediate ancestors, we shall be struck with the much larger amount of interest now taken in matters relative to India—India, that is to say, in herself, and for herself, and not for the sake of the wealth which may be derived from her. Two causes have no doubt contributed to this. First, the most terrible tragedy within our own memories—the Indian mutiny—like some fierce conflagration, drew all eyes to the spot where it burst forth, and threw an unforgettable red light of horror on scenes which had hitherto been to many of us little more than names, but which were now to be made illustrious by acts of the most splendid English heroism, and consecrated by the most affecting, and at times the most unexpected, instances of English piety and unselfishness. Cawnpore became for us (may we say it without irreverence?) a kind of Calvary, where the culminating force of hatred was overmastered by love, that was almost Christlike in its magnanimity and tenderness. We can none of us ever help caring about India now. The very soil has acquired for us and our descendants somewhat of the sacredness due to that mysterious blending of vividly real, almost homely feeling, with the grandest and most sublime issues, which is experienced in the highest degree only in Palestine itself.

Again, there is something in India which appeals in a special manner to the special characteristics of our own age. We seem in danger of being stupefied by our own matter-of-factness: India opens to us a magical world of poetry. We feel our insular narrowness and overcrowding: India lies before us, with her wide jungles, her lonely temples, her illimitable mountain ranges, her giant rivers, her strange wild birds and beasts, her gorgeous sunlight and moonlight, her richness, her amplitude, her variety of races, her barbaric art, and her magnificent nature. To the classical student and the philologist she presents a literature of the remotest antiquity, a treasure-house of ancient language such as no other country in the world can offer. Here, as perhaps nowhere else, the old mythologies are still lingering on, the ancient ceremonies are performed, pre-historic superstitions still hold their own; the blindest adherence to forms exists side by side with the boldest speculation; the most materialistic modes of worship appear in close proximity to a power

<sup>2</sup> *Memoir of the Right Rev. ROBERT MILMAN, D.D., Lord Bishop of Calcutta, and Metropolitan of India, by his sister, FRANCES MARIA MILMAN.* London: Murray, 1879.

of abstract thought hardly surpassed by the highest and abstrusest Greek philosophy.

Here, if any where in modern times, the missionary work of the Church seems to take us back to that of St. Paul. We are apt to think of a "missionary" as a civilized man going amongst savages; in India we find him in the presence of high culture, a time-honoured literature, elaborate distinctions of rank, manifold schools of thought. If the common people are as "superstitious" as the ancient Athenians, the Stoics and Epicureans are not without their representatives also. May it be granted to us, too, to have here and there a Dionysius—here and there, from the almost impenetrable seclusion of the zenana, a Damaris, to give us hope for the ultimate spread of Christianity in India!

It was by a happy coincidence that the subject of the present memoir was born on St. Paul's day. He had much of St. Paul about him, in his zeal, his straightforwardness, his grandeur of soul, his absolute indifference to everything but the end in view. Like St. Paul too, he was a diligent student;<sup>8</sup> like him, he possessed an almost unequalled power of physical endurance. As a boy we hear of him (when at Westminster School) walking round the outside of one of the towers of the Abbey on the projecting cornice: this steadiness of nerve afterwards enabled him to cross rivers in trollies, on no other bridge than the two iron lines of a projected railway; or, as on one occasion when the bridge of the Jumna was broken, and the river not fordable even by elephants—to walk over it on planks slung at a considerable height, when his companion, though much younger, had to be swung over in a kind of basket.

Few men can have ever come with better-stored minds to their work than Bishop Milman. Belonging to a family distinguished both in literature and art, the future successor of Heber was not without some of the advantages which living in a refined and scholarly atmosphere can bestow. Add to these the influence of a devout and earnest mother, of Oxford University life, and the quiet work, first at Chaddleworth, in Berkshire, and then at Lamborne—literally "on the turf," in the wildest part of the White Horse Downs in the same county, and in the midst of a population of jockeys and stable-men, over whom he obtained a well-deserved and lasting hold, being himself a good horseman and a fearless outspoken parish priest, and,

<sup>8</sup> "The Bishop learnt more about the theory of the irregular verbs than any previous pupil in so short a time," was the saying of one of his native teachers in India.

what is after all no light matter, a thorough gentleman in birth and feeling. Here he wrote his beautiful book *The Love of the Atonement*, and another work, interesting as showing the missionary tendency of his mind, *The Conversion of Pomerania*. In 1862, "a real act of self-sacrifice," he left Lamborne, and accepted the poorer and far more difficult living of Great Marlow, Bucks. Here he worked for five years, occasionally assisting in diocesan work, theological lectures at Cuddesdon, Lent sermons, &c. One of his auditors, now a bishop, said "he always got one sermon, if not two, out of what he heard Milman preach." "I will come; I have read all Anselm," he quietly said on another occasion, when asked for a lecture on St. Cyprian and St. Anselm the following week: His knowledge of St. Augustine, and indeed of the patristic and mediæval church in general, was a great contrast to the "handbook knowledge" which is the bane of the present day. In fact reality, thoroughness, intensity, were throughout the characteristics of the man.

Milman was consecrated Bishop of Calcutta on the Feast of the Purification, 1867. He went, taking his life in his hand, at the age of fifty-one, to assume the charge of a diocese which then contained nearly 1,000,000 square miles, with a population of 150,000,000 inhabitants—to that See from which, of the seven Englishmen who have occupied it, only *one* ever revisited his native land. "I expect to live ten years," said he to a friend. He lived *nine*. He was accompanied to India by the sister who was afterwards to be his biographer. There is the reticence of deep affection in the few allusions which occur in the course of the memoir to their mutual relations, which we feel we shall best consult her wishes by imitating; but in a country which more than any other needs the influence of Christian women, words are hardly needed to say how much she must have been to him and to his work. It would be impossible to give the details of all Bishop Milman's missionary journeys and visitation tours:<sup>4</sup> the great north-west provinces—Patna, where, five months after his arrival in the country, he gave his first Hindustani confirmation; Cawnpore, with its Memorial Well (the church was not yet built); Simla, with its dark deodara forests; and Mussoorie, with its grand prospect of the snow-clad Himalaya range on the one hand, and on the other of the boundless valley, or rather plain, of the Ganges. At Delhi, Agra, and Lucknow, the Bishop came into contact with Mahomedanism; and

<sup>4</sup> "The extent and character of the Bishop's visitation tours have no parallel in the history of an Indian See," were the words of a writer in the *Calcutta Review*. "The hardest-working man in India," was said of him with equal truth.

subsequently, on his visitation of Burma, with Buddhism. Instead of giving the dates and particulars of these and other important tours, which may be said to have occupied nearly his whole episcopate (he certainly was, "in journeyings often," like his great apostolic model), we will give a few extracts from his own words on this important but, in England, imperfectly known, subject of Buddhism (ch. xii., p. 166): "In Burma, Christianity comes into contact, not with the Hinduism or Mahomedanism of India, but with Buddhism. It is a remarkable religion; I think the purest and most enlightened form of heathenism. . . . The Buddhist has a truer conscience on the whole, a better law, a purer exemplar, than Hindu or Mahomedan. He is free from the caste of the one, the bigotry of the other. Education, though of a very scanty character, is very generally diffused. Every Burmese male can write. . . . There are solemn fasts, and reverent practices, and all seem to know the rules of their strange devotion. It is addressed, in a sense, to a non-existent being. They pray for they know not what—for nirvana, or neibhan—nothingness, extinction, annihilation eventually; yet they pray. They do not worship idols, yet I believe the numberless images of Gaudama . . . give, what Dr. Newman would call the concrete idea of the Godhead to them. . . . But, in their law, God, and man's relation to Him, are absolutely wanting, and so He is wanting in their lives. Their religion gave me the impression of childishness—cheerful, but thoughtless childishness. It does not apparently restrain the temper, or give any depth of purpose to the heart. Certainly, however, there is an amiable spirit on the whole, which makes me hope and trust that, when our missions there have got thoroughly to work, they may make more rapid progress than among the deep precipices of the prejudices and self-satisfaction of Hindustan."

It will give some idea of the magnitude of the Bishop's labours if we remember, that from Peshawur, in the extreme north-west, "the most trying station in India," and therefore as it seems peculiarly attractive to him, and proving, alas! as it eventually did, the scene of his last earthly labours—from Peshawur to Burma the distance may be roughly stated to be as far as from England to Jerusalem. But that this was very far from being the limit of his exertions, a glance at the map will show.

The year 1868 was memorable for the request for admission of a large body of the Chota Nagpore converts into the Church of England. Chota Nagpore may be said to be the Warwickshire of

India, being very nearly in the centre of the peninsula. On the Bishop's visitation tour in the following year, in Central India, he made a long and difficult cross-country journey thither to settle the question, which was one of some delicacy and importance. The Mission had been founded by some zealous and devoted Lutherans in 1845, and at the outbreak of the mutiny, in 1857, their converts numbered about 700, a total which was increased in after-years. Troubles sprang up between the old and new missionaries, the latter being supported by the Berlin Committee, while the former were upheld by a large body, upwards of 7000, of the native Christians. It may be observed, that these Kôl converts do not seem to be of Hindu descent, but are men of small stature and peculiar appearance, probably aborigines.

A large deputation waited on the Bishop, entreating to be recognized as members of the English Church. He put before them that if they were so "they must abandon all right to their beautiful church, to their schoolhouses, and all the mission property, and begin anew," &c., &c. They declared that they were ready to do so; "and it was not till they had received from the Bishop (who had proposed to delay any formal action till after Easter) the positive assurance that he did receive them into the Church of England, that their countenances brightened. As soon as they heard this distinctly stated every face became radiant; and when, after having received the Episcopal benediction, they sang the thanksgiving, 'Now thank we all our God,' their very notes seemed replete with exultant joy." After spending Easter in Calcutta, the Bishop came all the way back again (despite of the heat) and confirmed 624 Kôl converts, and ordained the four German missionaries. 'I did not seek them, they sought me,' was his own justification of the line of action he had taken, and we think any one who takes the trouble to study the full account of the transaction, would feel, not only that he could not well have done otherwise, but that this testimony from devout Lutherans themselves of the superior efficacy of the Anglican Church in missionary work, is the highest encouragement to those who are labouring for the increase of the Episcopate both at home and abroad.

On the subject of education, also, we cannot but quote a few of the Bishop's words in 1871 (p. 174) :—

"Here there seems to be the same misunderstanding of the method of teaching Christianity to absolute heathen, which is so

universally prevalent. They are taught the facts, say, of the Old Testament history, without any real spiritual interpretation. The difficulties are neither pointed out nor solved. I cannot see that the consciences are even awakened, much less formed, or disciplined, by the Scriptural instruction." Again, "Christian hymns seemed out of place in the mouths of children who were mostly heathen; but this is the way of missions, and I think one of the causes of insufficient success, as there is the usual want of distinction between Christians and non-Christians. Again, all unite in Christian prayer, and make Christian answers, which they do not even profess to believe."

Of the Government schools he wrote—"They are, and must become more and more, schools of infidelity. At a Government college, which takes the highest and richest class of native boys, a man was at the head who had not been to church for fourteen years. . . . Alas! the fatal adoption of 'no religion' as a principle in the schools! Its certain result seems irreligion in the teacher. . . . A school, to be really efficient, should have a really distinctive religious character, of which a religious man may take charge, while the most perfect equality should prevail. France was flooded by M. Villemain with Socialist schoolmasters in the reign of Louis Philippe. I believe that the troubles, corruption, and failures of France, resulted in a great measure from the weakening of the individual character of the generation which passed through their hands."

After this we shall not be surprised to learn that the Bishop made earnest application to the Society for Promoting Christian Knowledge, for a grant towards the educational work in the diocese of Calcutta, and that he was especially anxious about the welfare of the English and Eurasian population now so rapidly growing and for whose children so little provision had been made. He deeply felt the want of help from England for Mission work. "At present," he says, "the state of affairs is almost heartbreaking." Again, in a letter to the Warden of Keble College, Oxford, where he was desirous to found a scholarship for Indian workers: "For all our work it is most desirable to have fairly educated men, as our civilians and planters are clever and able (some strongly sceptical), and our native friends are quick and intelligent, and often flashily, if not deeply, educated. I believe that some plan for obtaining a good supply of trained men for India is a necessity of the Church, and of its mission work here."

Similar appeals, for the help of sisters—or indeed, of any ladies,

willing to work, and earnest in their Christianity—abound in the pages of Bishop Milman's *Life*.

“The mission work in India,” he wrote in 1875, “is making slow but steady progress in most places; in one or two its progress is rapid. Education, at its first blush ineffably conceited, is for a time rather working against it. When this phase is past, I trust that some receptive power will form itself in the hearts of our educated natives. It is not so much the intellectual as the moral power, which is wanting. When the fuss, and noise, and sense of triumph, are over, the still small voice may make itself heard” (p. 393).

It may, perhaps, not be out of place to quote here his words to a chaplain who had a service for the natives at his station: “I am very thankful that you have the Hindustani service. . . . But do not attempt any out-of-the way ritual for the natives. It is not good for them. I have thought over this point somewhat carefully, and am confident that any excess of ritual is dangerous, as the native Christians are only too much inclined to rest in a formalism of some shape or other” (p. 855).

Did space allow of it, we should gladly quote his advice on the difficult question of polygamy (p. 233), also with regard to the evils of caste still lingering *within* the Church (p. 354) and sapping its strength; likewise the account of his metropolitan tour in Madras, Ceylon, and Bombay (p. 143, &c.), and of his revival of the office of lay reader and subdeacon (pp. 208-10), and his appointment of Church councils for the native Christians in various parts of his vast diocese (p. 177). Nor can we close these remarks without alluding to the power with which he grappled, in his addresses to the educated natives and others, with such subjects as “Truth,” “Faith,” “Revelation,” &c., and other philosophical and literary topics. A valuable essay (Appendix, p. 376), from the *Calcutta Review*, on John Stuart Mill, shows with how much ability he could treat subjects of this nature, even when surrounded by the claims of society, correspondence, the study of at least three native dialects—in the midst of almost incessant travelling—and with sermons, speeches, and addresses to be delivered at every stage of his various and fatiguing journeys, on horseback or elephant-back, in boat, train, dak gharri, or palanquin.

His large-hearted treatment of the natives, his intellectual appreciation of their position and knowledge of their religious systems, as well as his hospitality to them, no less than to the English, in his

palace at Calcutta, has left a lasting impression on India, as Lord Northbrook testified in words written soon after his death. His power of fusing English and native society together seems to have been unique.

In 1873, the three Indian Bishops met at Chota Nagpore, and the result was a minute on the increase of the Indian Episcopate, given in Appendix A. of the *Life*, objecting to the appointment of mere coadjutor bishops, and asking if possible for the constitution of fresh dioceses.

A plan had been suggested by the two great missionary societies of appointing sectional bishops, to be over the Church Missionary Society and the Society for the Propagation of the Gospel clergy respectively. It need scarcely be said, that Bishop Milman protested most strongly against such a schismatical arrangement. "It seems to me to come of evil, and to be sure to lead to evil. I cannot think that it would have God's blessing" (pp. 269, 270).<sup>5</sup>

Eventually, but not till 1877, Dr. Caldwell and Dr. Sargent were consecrated bishops at Calcutta, their consecration having unhappily been deferred by Bishop Milman's own death. In his journal for 1873, when at Jubbulpore, he had entered: "Christmas day. Rather solitary and melancholy in India, away even from my Calcutta home. *Fiat voluntas.*"

The next year contains an interesting account of a visit to the Andaman Islands, returning to Calcutta for Easter. A little later he was reading the "Life of Bishop Patteson," and the "Memoir of Bishop Wilberforce," in the April *Quarterly*, "How they make me tremble *qua* Bishop—the one, for his wonderful concentration of purpose, ability, and transcendent gifts, on his poor Melanesian people; the other, for the same wonderful concentration on the edification and organization of the Christian Church in the height of civilization and luxury. I confess, after reading them, a desire to 'bolt'; but I suppose I must work a little longer yet, and not make *per viltate il gran rifiuto.*"

So day by day, year after year, he worked with both mind and body, making rapid progress in the native languages, winning the

<sup>5</sup> We cannot but remark in passing how very much it is to be regretted that the work of these two great societies should be marred by such a lack of mutual confidence and co-operation. Instances might be quoted in which the maps of one society actually ignore the Missionary stations of the other, thus impeding the usefulness of both; instead of playing into one another's hands and thus economizing time, trouble, and money, and avoiding a miserable spectacle of disunion among Christians, something like that presented by the strife among different religious orders in the Roman Church.

esteem of all, from those highest in social rank and foremost in intellectual ability, down to soldiers, railway men, natives, and even the little children at the houses, which he perhaps only visited for a few brief days.

The last words he dictated, at the last school he visited (at Pesha-wur), recorded his "determination that, as far as he was concerned, at any cost, and at any sacrifice, India should be won to the Lord Jesus."

In less than three weeks afterwards he passed away, with a murmured sentence of Hindustani upon his lips, thus closing a career hardly less wonderful than that of the two great bishops whose lives, as we have seen, had left so strong an impression on his mind. Less versatile, less many-sided, less socially courted than Samuel Wilberforce—less marvellously endowed with the gift of divers languages than Patteson—he had a grand, almost homely simplicity—a depth, and strength, and fervour of his own, which, if they did not always strike a superficial observer, told perhaps all the more in the long-run.

"You must love him, ere to you  
He will seem worthy of your love,"

might possibly have been said of him at first ; but let him once obtain the love, the confidence, the respect of a man or a race—and who was there in the whole of the Calcutta diocese whom he had not so won if the opportunity had been granted ?—and that love, that confidence, that respect would never again be forfeited. He was in many ways a typical Englishman. To the indolence, the insincerity, the self-indulgence of the East, he brought energy which nothing could tame, truth-seeking which never tired, truth-telling which never flinched, and a life which was one long self-denial ; while amid the various forms of polished scepticism, childish idolatry, and luxurious carelessness which surrounded him, his whole heart, intellect, and life were penetrated with the love of God, and its inevitable counterpart—the love of souls ! What an example for us all, in India and in England, in these days !

His death in the distant province of the Punjab had but too sadly proved the urgent necessity of its separation from the diocese of Calcutta. Again and again he had urged on the Government the need of a bishopric for the Punjab, but always in vain. Its foundation was now undertaken as a fitting public memorial to himself, and a bishop was enthroned at Lahore before the second anniversary of his death came round.

"If it die, it bringeth forth much fruit." How else can we bear to dwell upon the loss of such a man, at the very height of his matured power—just when his great natural gifts were enhanced by experience, and a knowledge of India and capacity of dealing with her spiritual needs such as no other man possessed were laid in the grave, with the brain that had thought for her as no one else could think, and the strong body that had borne for her what none else could have borne? If such is India's loss, what must be her gain? If the corn of wheat be so weighty and so precious, what must the germ be that lay enfolded within it? No one can read such a life without feeling that it cannot, it ought not to be, a matter of indifference to himself. Few, it is to be hoped, could lay it aside without a prayer for India, without some quickening of zeal for the missionary cause, without a desire to offer something, however small, out of his superfluities, to advance a cause for which Robert Milman was willing to leave home, friends, books, congenial society—aye, and to sacrifice health, ease, and life itself—the cause of truth, the cause of humanity, and the cause of Christ.

#### DR. HOOK'S MINISTRY AT LEEDS.<sup>6</sup>

IN the Gospel of St. John and in the Acts of the Apostles, these two Apostles, St. Peter and St. John, are often seen coupled together. They were both fishermen, and both became fishers of men. They were together in the High Priest's Hall on the morning of the crucifixion; they were together going to the sepulchre on the morning of the resurrection; they were together at the Sea of Galilee after the resurrection, when our Lord foretold to St. Peter the manner in which he would glorify God by confessing his Master in death, and when St. Peter asked of Christ what would become of his dear friend and brother Apostle St. John. They were together after the Ascension, and at and after the coming of the Holy Ghost at Pentecost; and together they went up to the Temple to pray, and healed the impotent man at the gate called Beautiful; together they were put into prison for preaching Jesus and the resurrection; together they protested that they must obey God rather than men, and that they could not but speak those things which they had seen and heard; together they went down from Jerusalem to Samaria, to lay their hands with prayer on those who

<sup>6</sup> An Address delivered to the Church-workers at Leeds, in the Hook Memorial Church, on Saturday, Feb. 7, 1880, by CHR. WORDSWORTH, D.D., Bishop of Lincoln, from the text Acts iii 1, "Now Peter and John went up together into the temple at the hour of prayer."

had been baptized by Philip, and to minister to them the gift of the Holy Ghost ; and lastly, there is reason to believe that the Epistles of St. Peter and St. John have an harmonious relation to one another, and are attuned as it were to each other in responsive strains.

Many are the inferences that might be derived from this scriptural union of this pair of Apostles. But there is one point which has been noticed by Ancient Fathers of the Church, and which seems to have a special relevancy to our thoughts at this time, when we are thanking God for the blessings bestowed on this town and on the Church of Christ by Dr. Hook's ministry, and are meditating on the use to be made of it.

To this point let us now turn. The natural elements of St. Peter's character were those of a generous, impulsive, impetuosity, fervid enthusiasm, and vigorous energy ; on the other side, St. John's temperament was one of calmness, quietness, and depth. The one might be compared to a rapid and vehement river, sometimes rushing forward in a foaming torrent, and dashing down in a headlong cataract ; the other reflecting the beauties of a fair landscape, and of heaven itself, in the lucid mirror of a tranquil lake.

St. Peter was specially the loving disciple,<sup>7</sup> as St. John the beloved. St. Peter's writings are those of an affectionate and sympathizing pastor, as if the words of the Chief Shepherd and Bishop of our souls, who died for the flock were ever ringing in his ears : " Feed My lambs : feed My sheep : feed My sheep " (John xxi. 15—17) ; " When thou art converted, strengthen thy brethren " (Luke xxii. 32). Conscious of his own failings, St. Peter felt for the failings of others. Is it altogether without meaning that our Lord, in addressing him, twice mentions his father's name, Simon Bar-Jona, (Matthew xvi. 17 ; John xxi. 15—17), son of a dove—guileless and loving ? And St. John we know was Boanerges (Mark iii. 17), son of thunder. Calm indeed he was, but strong—what the world would call uncharitable and intolerant—intensely loving the truth, and no less intensely hating what is false. The Church calls him *Theologus*—the divine, the theologian, the champion of the divinity of the Incarnate Word, and the teacher of love and holiness, and of the doctrine of sacramental grace, which flows from the One Person of Christ in His two natures, Very God, and Very Man : and the stern uncompromising enemy of everything that is repugnant to it, either in teaching or in worship. If any man (he says) come unto

<sup>7</sup> Compare St. Augustine, in Tract on Ioann. Evang. cxxiv.

you, and bring not this doctrine, receive him not into your house, neither bid him God speed (2 John 1); and keep yourselves from idols (1 John v. 2).

The story of St. John's flying with horror out of a public bath in which Cerinthus the heretic was (Euseb. iii. 28), who denied Christ's Godhead, is in harmony with these words; and in the Book of Revelation, while he displays the beauty of the Bride of Christ, and the glory of the Heavenly City, he unfolds in terrible clearness the woes of the second death, and the lake of fire, which he declares to be the future doom of unbelief, falsehood, cruelty, impurity, creature-worship, and idolatry (Rev. xxi. 8). St. John's eagle eye gazed without blanching at the solar orb of divine truth in its noon-day splendour; and there is no mote in his sunbeam of faith, no speck of error, no mist of sin, in the spiritual organ of his theological vision.

In social life also St. Peter and St. John had their points of difference. St. Peter, as we know from the New Testament, was a married man, and travelled with his wife on his missionary journeys; and you may remember his words of encouragement to his wife when she was going to martyrdom—"Remember the Lord." But John led a single life. Peter followed his Lord, and was crucified. John patiently waited for his Lord in old age, and fell asleep in a peaceful death.

This union of St. Peter and St. John in the narrative of Holy Scripture, was designed to suggest the blessedness of the union of what is practical with what is contemplative, in the ministry of the Christian Church, and indeed in the character and life of all true, loyal, wise and efficient Church-workers. And when we hear the words of the text, "Peter and John went up to the temple at the hour of prayer," we hear a sentence which ought to be the leading principle of all church-workers, namely, the duty and happiness of combining in their own characters and lives the practical activity of St. Peter with the contemplative devotion of St. John, and of going up to *the temple to pray*—that is, of resorting habitually to God, especially in the holy ordinances of His Church, for divine grace from above, to give spiritual vigour and guidance to their energies, and spiritual fervour and heavenly illumination to their devotion, so that by this happy and loving sympathy and union of Peter and John in their lives, they may at last attain a place with those holy Apostles in the heavenly temple of the Jerusalem which is above, which is the mother of us all.

My dear friends, your late Vicar, Walter Farquhar Hook, was a bright example of this holy union of St. Peter and St. John, and it is in this respect that I would commend that example to your view.

He was perhaps the foremost parish priest of his age for practical ministerial work. Take a specimen of this: he rebuilt the parish church of Leeds, at a cost of 28,000*l.*; he was instrumental in building ten new churches in this town, and seventeen parsonages and twenty-one schools, and of establishing seventeen parish priests—in doing which he generously gave up one half of his own income—and in increasing the number of clergy here from twenty-five to sixty. In the cholera year, when he had gathered 4000 people together in his church on the fast-day, and 500 communicants at the Lord's Table, he chose for himself the post of danger in the hospitals, which he said was the post of honour.

Here was the energy of St. Peter; but, what was very remarkable, with that untiring energy of St. Peter there was joined in him the devotional piety and meditative contemplation of St. John. He witnessed to the great truth that a parish priest in a great town, in order to be really effective, and successful in exercising influence on his people, ought to be a learned man; that he ought indeed to be active in his parish, in the church (and your Vicar preached daily in Lent and twice on Sundays), active in catechizing children in church (he catechized habitually for about twenty years, and his great delight was in preparing children for confirmation), active in the parish schools, assiduous at sick-beds and at death-beds, and yet making a point of spending some hours daily in his study—for which purpose he rose between four and five in the morning; that he ought to be mighty in the Scriptures, a daily and diligent student of Holy Writ, familiar with the writings of the ancient fathers and great preachers of the Church, especially such as St. Augustine and St. Chrysostom, his prime favourites; well versed in church history and ecclesiastical biography; and, in order that he may have grace and light from above for the sanctification of his own heart and life (without which all study is vain), that he ought to maintain the calmness and quietness of St. John, so as to enjoy the glorious visions of a heavenly apocalypse in a spiritual Patmos, amid the storms of the world raging about it; and he ought to cherish the devotional temper of a saintly eremite, and to commune much with God in his private oratory, as well as go up regularly with Peter and John to the temple to pray.

For evidence of this let me refer you to his numerous and learned theological works and literary labours, which gave a permanent effect—extending itself from Leeds through England—to his ministerial work, and which secured the stability of that work after he had retired from it, and made his life among you to be an example to the 23,000 clergymen of the English Church, and to our brethren in America and the Colonies.

You may remember, my dear friends, that there is a beautiful provision in the temple of Ezekiel, which ought ever to be in the mind of the parish priest and church-worker. That temple had its separate place, called *gizrah* (*Ezekiel xli. 12 ; xlvi. 1*), to which the priest was to retire from his active duties, for private prayer and meditation, and so to fit himself for his work, as in a sequestered studious oratory. Dr. Hook had his *gizrah*; and because he spent much time there, he became what he was; and what he was himself he wished others to be—not merely men, but women, and women in a busy life. I remember his saying to me in a conversation at Leamington more than thirty years ago: “The *Maries* of our parishes may perhaps be left to provide for themselves; but what we want is, devotional books and spiritual food for our *Marthas*.”

Above almost all his contemporaries he realized the truth so well expressed by his favourite author, St. Augustine, and which was so admirably exemplified by St. Augustine himself in his own ministry and life—and what may serve as a motto for all church-workers: “*Nemo sic debet esse otiosus, ut utilitatem negligat proximi, nec sic actuosus, ut contemplationem non requirat Dei: quærerit otium sanctum amor veritatis, suscipit negotium justum necessitas Caritatis;*” that is, “No one ought to be so fond of retirement as to neglect the good of his neighbour, nor to be so busy as to forsake the contemplation of his God. The love of truth longs for leisure that is holy; but the necessity of love undertakes labour that is due.”<sup>8</sup>

It was this union of active work with holy contemplation, which, by God's grace, gave to St. Augustine a practical wisdom and intellectual superiority over his more learned contemporary St. Jerome, who had retired from the world to the cloistral seclusion of Bethlehem; a superiority which was shown in their memorable correspondence concerning the dispute between the Apostles St. Peter and St. Paul at Antioch, as recorded in the Epistle to the Galatians (*Gal. ii. 11—16*).

Dr. Hook longed earnestly for retirement, as his letters to his

<sup>8</sup> St. Augustine de Civitate Dei, xix. 19.

friends show ; but his high sense of duty to others, and above all to His Divine Master, constrained him to give himself with energy to pastoral work. And as it had been with St. Augustine in his friendly relations with St. Jerome, so it was with the Vicar of Leeds with regard to his more contemplative friends in his own University of Oxford, at a critical time of its history and of the Church, namely, what is commonly called the religious movement which was due to the Oxford Tracts. If Dr. Hook's advice, grounded on an experimental knowledge of the probable practical effects of abstract truths upon other minds, especially on intelligent populations in large towns, had been followed, many of the disastrous consequences would have been averted which followed that movement.

Let me illustrate this by examples.

Dr. Hook cordially agreed on fundamental principles with those learned and good men to whom I have referred. He agreed with them in maintaining that the Church is a divinely constituted society, deriving her life from Christ, Very God and Very Man, and drinking in her vitality and virtue from the pierced side of Christ upon the cross, by the pure effluence of the sacramental streams of water and blood, in Holy Baptism and in the Holy Eucharist ; that she lives and moves in and by Christ's life and spirit within her ; and that this life and spirit are dispensed in His Word and Sacraments to her faithful members, by a duly ordained body of men in an Apostolic ministry, deriving its commission, by an uninterrupted chain of succession, link after link, century after century, from the hand of Christ seated in heavenly glory, Who has promised to send the Holy Spirit to teach His Church all things, and to guide her into all truth, and to abide with her for ever ; and Who has also promised to be with her *always even* to the end of the world. Dr. Hook therefore agreed with his Oxford friends in this necessary deduction, that if the Church of England is a true and sound Church she must partake of these attributes of the Church Catholic, that she must be able to trace her spiritual lineage from Christ and His Holy Apostles, that she must agree with the primitive Church in doctrine and sacraments, and Church government, and be able to show a divine commission from Christ to preach His Word and to dispense His Sacraments. Maintaining therefore, as he did, the Catholicity of the Church of England, he must also assert her Continuity ; he could never agree with those who would represent the English Church as a creation of Kings or Parliaments, or who traced her origin only from

the Reformation in the sixteenth century. He affirmed that the Church of England is one and the same Church, as to essentials, from the first planting of Christianity here to the present day. And in his eyes it was one of the blessings of the English Reformation, as contrasted with that of some other nations, especially Germany, Switzerland, Holland, and Scotland, that our English Reformers never pretended to set up a new Church with a new Bible, a new Creed, new Sacraments, or a new order of Christian ministers ; but that they endeavoured, and endeavoured successfully, by God's help to repair, strengthen, and purify the old. And it was one of his strongest impeachments against Romanism, on the one side, that it had added new dogmas to the ancient faith, especially at the Council of Trent in the sixteenth century, and again in our own age, and has enforced a new Bible by canonizing the Apocrypha, and by imposing the Latin Vulgate as the authentic standard of God's Holy Word, and has mutilated the blessed Sacrament of the Holy Eucharist, by withholding the cup of the Blood of Christ from the lay communicant ; and on the other hand, he expostulated affectionately with our Non-conformist Protestant brethren, because they had made a rent in the unity of Christ's Church by separating themselves from the ancient Catholic Apostolic Church of England, and had set up ministries of their own, without any Apostolic commission for dispensing the Word and Sacraments, and thus were bringing discredit on the Gospel by the strifes of Christians, and were giving an impulse to Infidelity, which points to those strifes with triumph ; and were also aggrandizing Romanism, which is strong by the divisions of Protestants, and can only be opposed with success by union in Apostolic, Evangelical, and Catholic doctrine, principles, and practice.

It may here be noted, as a singular blessing vouchsafed by the mercy of Almighty God to Dr. Hook, that after his retirement from the Vicarage of Leeds to the Deanery of Chichester, he was enabled to display fully these truths in his great historical work the *Lives of the Archbishops of Canterbury*. May I mention also, as a benefit to the Church of England, that his labours were prolonged till he had completed the "Life of Archbishop Laud"? That biography, together with the Essay of the late Professor Mozley, recently republished, on the *Life and Primacy of Laud*, will preserve all candid readers from being swayed by popular prejudice, and will teach them to admire the virtues and revere the memory of that noble-hearted archiepiscopal martyr of Christ and His Church.

But to return. While Dr. Hook agreed with his Oxford friends in those great truths, he was constrained, in consistency, to differ from them (for his maxim was to call no man master but Christ) whenever they advocated doctrines and practices which had a Romeward tendency, and which, in his opinion, inasmuch as they diverged in that direction from the golden mean of the Church of England, were no less amenable to the charge of sectarianism and schism than deviations from it with a Puritan bias. He was a Protestant because he was a Catholic; and he was a Catholic as well as a Protestant, because he knew that to protest against error without holding firmly the truth is not the Christianity of Scripture and of the primitive Church. His practical good sense, and his large pastoral experience showed him (what could not be equally obvious to those who led a more recluse life in the precincts of a college) that those Romeward tendencies, whether in teaching or ritual, created a strong prejudice against the Catholicity of the Church of England; and therefore, in the interests of Anglican Catholicity he strenuously resisted all Romanizing tendencies, even when patronized by his dearest friends. He had to deplore that some of those academic friends were led captive to Rome and were enthralled in her spiritual bondage. But he had no Romeward leanings; and I am sure that none of his flock who listened carefully to his teaching ever felt any temptation to fall away to Rome.

He also clearly saw, and boldly stated, the essential difference between doctrine and ritual. Not a single jot or iota of the primitive scriptural Catholic Faith would he ever surrender. He therefore stood forth boldly as a champion of the Athanasian Creed as the fullest and clearest confession of great Catholic verities. But as to Ritual the case was different. The true principle of Catholicity as to Ritual (I am of course not speaking of such things as Sacraments, Confirmation, and Holy Orders) is, that it does not stand on the same basis as faith. The faith is unchangeable. But ritual is variable, and has ever varied in different parts of the Catholic Church. He never forced anything that was indifferent on a reluctant congregation; and the law of the Church of England as to ritual, as contained in her Prayer-Book and Canons, was the all-sufficient law to him; and he would not join with any who set aside that law by importations from other Churches, or by their own inventions. He was one of the best examples of loyal devotion to the Church of England in all herfulness; he was not one of those who accept her Articles but would alter her

Liturgy, or of those who disparaged her Articles and hold to her Liturgy. He declared plainly, and maintained unflinchingly, that the Church of England, in her Bible, and her Prayer-Book, and her Articles, teaches the truth against unbelievers and heretics ; that she teaches the whole truth, against Puritanism, which would mutilate it —and nothing but the truth, against Romanism, which would add to it.

Brethren, I am not here to pronounce a panegyric on Dr. Hook. He had his infirmities, as St. Peter had, and as all good men have, and especially men of warm hearts and noble and generous minds. His ardent love of truth sometimes seemed to lead him to the brink of error: it is a duty to say this. In his zeal for the *Church*, as distinct from the *Establishment*, he did not always fully realize what a blessing a national Establishment of religion (even with all the imperfections of our present relations of Church and State) is, even to the Church, to say nothing of the State. He did not disapprove the Disestablishment of the Church of Ireland. Indeed, he hoped that it would gain in spirituality by being disestablished. In his just horror of Erastianism, and in his jealousy of Parliamentary legislation in ecclesiastical matters (which ought doubtless to be regulated), he was not unwilling that Parliament should cease to be in profession a Christian assembly, in order that Parliament might have no excuse for dealing with any ecclesiastical question ; and that the Church might be left wholly free to govern herself by her Convocations and Synods. He would not have discouraged a secular system in national schools, in order that the Church might be aroused to a keener sense of her own responsibilities to her own children. He would, I think, have been willing to see the State un-Christianized, in order to intensify the spirituality of the Church. I have mentioned these things because they seem (I speak with all diffidence) to be indications of a certain enthusiastic impetuosity of character, like that of St. Peter, which is often found in noble minds; and I think it a duty to notice these things, because the opinions of such men, if they are erroneous, are likely to do more harm (for "*decipit exemplar vitiis imitabile*") even on account of the greatness of the men whose errors they are. The eager impulsiveness of a St. Peter ought ever to be coupled with the contemplative calmness of a St. John, and both ought always to "go up together to the temple to pray."

My dear friends, I trust that I shall not be charged with trespassing on the sacred privacy of domestic life, by reminding you that, like the Apostle St. Peter, Dr. Hook had the inestimable blessing of a

wise, faithful, and holy wife, a meet helpmate in his pastoral work, a worthy companion in his literary pursuits and devotional exercises, and a loving partner of his household cares, and joys, and sorrows ; and who, like St. Peter's wife, went before her husband to Christ, and who now, we may humbly hope, holds sweet converse with Him in Paradise, and will be united with him for ever in heavenly glory.

Finally, church-workers of Leeds—and in speaking to you, I seem to speak to representatives of church-workers in all the populous places of England—you have a difficult task in the present age, and yet, if you fulfil it aright, you have a glorious future before you. Yours is an arduous work. The condition of England and of Christendom inspires many hopes, and many fears. Unbelief is becoming more bold, Romanism more confident, religious divisions more rife, and religious and political strifes more bitter. The sins of intemperance and impurity, covetousness and fraud, lawlessness and anarchy—the natural fruits of Unbelief—are threatening to weaken the fabric and subvert the foundations of society. But my dear friends, brethren and sisters in Christ, you have a glorious career. The ultimate triumph of Christianity is certain. It is guaranteed by the sure Word of God. The “kingdoms of this world will become the kingdom of our Lord, and of His Christ, and He will reign for ever, King of Kings and Lord of Lords.”

But who are they who are to be employed by God in bringing about this great consummation? That is the question. Unbelief will not do it; Schism cannot. Romanism aspires to it, but in vain. Rome cannot be the Missionary Church of the world : she has disfranchised herself. By her creature worship, and by her canonizing the Apocrypha, she repels the Jews. By her exorbitant claims and arrogant usurpations, and by her new and strange dogmas—such as the Immaculate Conception and Papal Infallibility—and extravagant impostures, she is revolting the intelligence of Europe and hindering the conversion of the heathen, and thus in a certain sense (I say it with the deepest sorrow) Rome is now a pioneer of Infidelity. Let any one look at the outbreak of anti-Christianism in Roman Catholic countries, and even in Rome itself, at the present time, in evidence of this violent recoil from her system. We need not hesitate to say that the brightest hopes of Christendom are in the Anglican and American Churches. But then the work of these Churches must be done on certain definite principles—on principles maintained by your own Vicar, and in the manner pursued by him. Personal zeal, per-

sonal gifts, and personal influence, may seem to succeed for a time, and many men are deceived by their immediate results ; but they are a Jonah's gourd—they flourish rapidly, but they soon fade. Your Vicar had them in an eminent degree, but he did not trust them ; he had much more. He worked not for himself, but for God and for His Church, and he worked on a sound system of definite principles. He came to Leeds under great difficulties. His parish numbered 150,000 souls. The ritual of his church was in a wretched condition. For instance, in the Ante-Communion Service the Ten Commandments were read from the reading-desk. But he began, not as some now would do, by hasty changes, but by first winning the confidence of his people, and by enunciating true principles, and by faith that they would lead to right practice ; and he was not disappointed. He did not force novelties on his congregation, but he taught them sound doctrine. The result was, that his congregation moved more rapidly than their Vicar, and requested him to raise the tone of the ritual, to be in accordance with his doctrine. He was a wise master-builder : he laid his foundations deep, and built well upon them, and therefore his work was solid, substantial, and lasting. He built upon the inspired Word of God as upon a rock ; but he never imagined that Holy Scripture is given to every man to interpret it as he likes. No, he knew that God, Who has given us the Bible, has given us a rule for its interpretation—in the voice of the ancient Church Catholic, in her Creeds and in the writings of her Fathers, and in her primitive consent and practice. He knew also that Christ has instituted the Sacraments as means of grace, but he knew that He has appointed an Apostolic Ministry to dispense those Sacraments to the faithful. Whatever the world may say, believe me, my dear friends, that no man can be really said to have the Bible in matters of faith, who has not the true sense of the Bible as declared by the Catholic Church of Christ ; and no one can truly profit by the grace of the Sacraments who separates himself wilfully from communion with that Apostolic Ministry which has authority from Christ to dispense them.

The Church of England has therefore, he affirmed, a Divine commission to Christianize our great cities and to preach the Gospel to the heathen ; and if she holds firm to the charter delivered to her by Christ, she will be enabled by Him to do it. Conforming herself to His will, and promoting God's glory in His appointed way, she will have His blessing, without which nothing can prosper, and with which all things are possible.

Here, my dear friends, is our rule of action. All her church-workers, whether they be clergy or laity, whether they be men or women, whether they be priests and preachers, or teachers in schools and district visitors, must thoroughly understand what the principles of the Church Catholic and of the Church of England are, and be able to explain and defend them by word and deed, and exemplify them in their own persons, in living pure, holy, and loving lives.

Church-workers of Leeds! this is your mission; unite in your own persons the practical zeal and energy of St. Peter, with the contemplative calmness and meditative holiness of St. John. Work as if everything depended on your own will; but while you thus work, meditate, read, and pray, as if everything depended on Divine grace. If all the church-workers of England will combine together on these principles, in the unity of the faith, in the bond of peace, and in holiness of life, the Church of England, in God's due time, and with His help, will be a blessed instrument in His hands for evangelizing the world.

#### THE EMANCIPATION OF THE CHURCH OF FRANCE.

**M.** FELIX CARRIER, for some time assistant-curate to M. Hyacinthe Loyson in Paris, and now settled at Lyons, has issued "a short programme" of reform under the above title. He begins by pointing to the existing struggle between the Roman Church and modern society, and inquires its cause. Its cause is not to be found, he maintains, in anything that makes an essential part of Christianity and of the Christian Church on one side, nor in the essential principle of political progress and of civilization on the other. There is nothing in the doctrines of Christianity or in its annals—nothing in the character of a Christian body constituted under its bishops, priests, and deacons, which should interfere with modern political ideas; their spheres are different and distinct. It is the Papal Monarchy and the principles emanating from it, in which modern society sees "its enemy," and, confounding Papal autocracy first with the Church and then with Christianity, arrays itself in hostility to all religion. The remedy is to disentangle these two ideas; to show to modern society Christianity disengaged of its Papal characteristics, and to Christianity modern society unencumbered by the exaggerations of violent and embittered men. We give the latter

part of M. Carrier's programme entire, that our readers may see what it is that some earnest spirits, as yet few in number, are endeavouring to bring about in France :—

“ The struggle to which we have drawn attention at the commencement of this pamphlet appears in a new light with the preceding propositions. The Government of our Republic, and modern society in general, by proscribing “ clericalism ” in no way place themselves in antagonism with true Christianity, which is not responsible on its side for the attacks on the Republic emanating from the present Roman clergy. Neither the Pope, his curia, nor his episcopate have any political authority beyond what our ignorance and our prejudices concede to them. In the struggle against them there is then ground for setting aside all consideration—I do not say for their persons, but for the principle which they claim to represent. That principle, viz., the personal sovereignty of one man, is a false principle, and the civil government instead of dealing gently with it should use its power to put it down.

“ From a doctrinal or moral point of view, neither individuals nor governments can touch in one single point that which emanates from Christ, and is laid down in the Gospel, or in the teaching of the Church during the first eight centuries. With regard to this, one must be either a freethinker or a Christian ; and every attempt to modify one single article of true and universal Christianity would be criminal and absurd. It suffices to say, that we are absolutely believers and catholics ; that none are so opposed as we to every attempt to found a new sect or religion ; that far from labouring to create a schism, we propose the only means for terminating ancient schisms ; and that if we are distinct in anything, it is in our claim to show that what we wish for is a Church greater and more catholic than is desired by all those who attack us.

“ But after making these reservations from a doctrinal point of view, every citizen and Christian must understand, wish for, and demand in the administration and government of the Church, certain modifications, acknowledged as necessary by whoever studies them with independence ; and every modern government, unless it gives the lie to its principles of liberalism, must favour these modifications, or at least cease to impede them.

“ The first and only legitimate government of Christian Society consists in the institution of bishops, successors of the Apostles, charged to administer each one portion of the Church, or one special Church, and *independent of the other*.

“ They meet at stated periods in council, and then form the sole universal authority, having knowledge of, and defining, doctrinal questions, and determining the laws which it is fitting to impose on the entire Church.

“ The addition of a central personal authority, such as the Bishop of Rome has assumed in the West in the nineteenth century, is an error and a usurpation. Carelessness, ignorance, or very superficial consideration, can alone cause the acceptance of the institution, and ignore its inexpediency. The collective authority of independent bishops is from its nature regardful of the rights of particular Churches, and of the rights of private Christians. Under this authority none can have motives for withdrawal or separation. But the personal power of an individual is from its very nature subject to caprice, arbitrariness, and intolerance ; and in fact, the result of the power usurped by the Pope of Rome has been the servitude of those particular Churches and Christians who have accepted

his yoke, or the separation of those who have had the courage and the dignity to refuse this submission.

“ Let these verities be studied—their evidence will appear to all eyes ; let them be meditated, and we defy any christian heart not to wish for the correction of that which they set forth.

“ Practically the Papacy, in order to establish its universal, absolute, and infallible authority, has enslaved the particular Churches, by keeping to itself the nomination and installation of all the bishops ; it has enslaved the clergy, by imposing upon it the law of celibacy ; it has enslaved consciences, by imposing auricular and detailed confession of all faults. Now all these laws are new. Christ alone would have the right of imposing them, and He has done nothing of the kind. However old and strong may be the prejudices which have caused their acceptance, seeing the disasters to religion which have followed from them, and which liberty alone can repair, we are justified in repudiating them as gratuitous and arbitrary introductions, and in re-establishing truth and primitive law. Well, according to primitive law, which is alone true—

“ 1. The Bishop of Rome, who from the first ages enjoyed an exceptional influence on account of the importance of his city, had nothing but a primacy of honour among his colleagues down to the ninth century. Let this primacy be retained for him, if he will be contented with it ; and there is no objection to the universal Church, represented in a true Council, bestowing upon him in addition any prerogative that she may think useful for the general good ; but every intelligent and zealous Christian must absolutely refuse to allow his claims to be by Divine right the Head and absolute master of all the Church.

“ 2. The Pope has no right to appoint or to consecrate bishops outside his own province. This is a right which belongs to the different Churches, which they are bound to exercise, and not to allow themselves ever to be despoiled of by any one.

“ 3. Everything not relating to ecclesiastical functions belongs to the sphere of private life and individual liberty. Of this kind is the right of the clergy to lead family lives, like all other Christians. The subjection of the clergy to an arbitrary rule on this point has had more to do than people think with the loss of their influence and the enslavement of the Church. (He who dares to make this declaration permits himself to do so the more freely inasmuch as he will never personally act upon the right which truth and justice oblige him to proclaim as a principle).

“ 4. The Divine and the natural law prescribe the removal of everything that is bad, and reparation for all faults, in order that the conscience may be pure. In Christianity, reparation comprehends an acknowledgment to the Christian congregation, and an absolution given by the priest in the name of God.

But neither in the words of Christ, nor in the practice of the Apostles and of the first ages, nor in the public penitences imposed from the beginning as a matter of discipline for faults which were committed as publicly, is there anything that makes of evangelical and sacramental penitence an institution like that which has been established since the Lateran Council in 1225—a Council held without authority—which led to the establishment of an unwise inquisition of conscience by the monks of the middle ages ; still less is there anything that makes it like the system of Direction which has been brought to perfection in our days, and becomes more and more dangerous the more common it is.

“ 5. For various causes, which cannot be stated in so short a programme, Rome has prescribed the use of a dead language in public worship

instead of the vulgar tongues ; and in the Eucharistical communion she has forbidden the use of the cup, of which Christ said, "Drink ye all of this." The long disputes to which these practices have given rise show their importance, and no return can be made to primitive, Catholic right which does not take count of them.

"On these principles the reform which the Church of France ought to make within herself, and which ought to be made in all Christian countries, is contained in six articles, which we lay down as follows:—

"1. Rejection of the absolute and infallible Papacy as of Divine right.

"2. Election of bishops by the clergy and the laity.

"3. Liberty of marriage on the part of the clergy.

"4. Suppression of the Lateran decree of 1225 relative to penitence, and liberty respecting auricular confession.

"5. Use of the vulgar tongue in the celebration of public worship.

"6. Eucharistical communion under both kinds.

"We ought always to be ready to return to good practices, and to re-establish what is right when we find that it has been disturbed ; and religious disturbances are so great at present that they more than justify the attempts of those who devote themselves to the task of healing them."

The following letter was addressed by M. Barthélemy St. Hilaire, late secretary of M. Thiers, to M. Deramey, the Old Catholic Curé of Porrentruy, shortly before the latter was superseded by the Ultramontane Curé :—

"I hope, like you, that your parish will be preserved to you ; and according to the details which you give me, it will be a grave shock to the sentiments of your parishioners not to keep up a worship which is followed by so many of the faithful. Liberal Catholicism appears to me to be the sole future of the Church in France, and in other Catholic countries. I do not believe any more than yourself in the final triumph of materialism. It is too contrary to common sense and too unintelligent, in spite of its scientific pretensions. It is making a great deal of noise at the present time, but I do not see that it is gaining ground, and sometimes it seems to me to lose it. I recommend you on this point to read the speech of M. J. B. Dumas, in reply to M. Taine's, at the French Academy. The permanent secretary of the Academy of Sciences was better qualified than any one else to speak with authority as he has done, and it is many years since the French public had heard such accents. I am still full of admiration for it.

"The Jesuits are in great excitement at the present moment, and the Archbishop of Tours, following Mgr. Freppel, has made common cause with them ; but I think that they are too clever to battle on such unfavourable ground. They have against them both law and opinion, and they will not brave these to the end. They will fly before the wind only to come back in secret, and resume their intrigues when the times are more calm. The Government will remain firm without persecuting, and it will prevail over all these vain obstacles. The Church of France would commit a very grave mistake if it should identify itself with the Jesuits. I hope that she will see the danger which they are making her incur."

We append the grave judgment passed upon the Old Catholic movement in France by the Bishop of Edinburgh, in a letter

addressed to the Archbishop of Canterbury, and made public by the sanction of the latter :—

“ One by one, men are being brought into the clearer light of the Gospel ; and it is felt more and more that this is not a mere protest against Papal usurpation, but a manifestation of that living truth in which alone Christian liberty can be found. The chief danger at present to the cause of true Catholic reform, in France as elsewhere, arises from the pseudo-liberal tendencies which make men friendly to the movement from political rather than religious feeling, so that some will claim to be its zealous adherents while they do not even profess to believe the supernatural truths of Christianity. Of this danger M. Loysen is painfully sensible ; and indeed it is to strengthen his hands against this, and enable him to maintain in his mission the true principles of Christ’s Church, that he specially needs and claims the direction, aid, and counsel of the episcopate of the Anglican Communion. In France at the present time, a movement towards reform, in the midst of a hostile communion, must almost of necessity, in spite of its leaders, sooner or later fall into the hands of men who value it only because it is liberal, unless it receive both aid and authoritative guidance from without, such as this Episcopate, in the present condition of the Western Church, can alone supply. Not, indeed, that the danger is peculiar to such a movement. The *death* (I can call it by no other name) of faith in Divine revelation, which is the result in the Roman Communion of substituting human authority for the Word of the living God, is the obstacle to real Catholic reform that presents itself on every side. Those who have objected to the present movement, that for France Romanism is the only refuge from infidelity, forget that Romanism, as it is now taught at least, affords no security at all. On the other hand, it is too well known how feeble is the barrier that mere Protestantism opposes to infidelity, and how often it is only a synonym for unbelief of the supernatural verities of the Catholic faith.”

It will be seen in our advertising columns that M. Loysen is about to give some conferences and addresses in London, with the sanction and encouragement of the Archbishop of Canterbury, in the course of the present month.

#### PROFESSOR MESSMER.\*

JOSEPH ANTON MESSMER was a Suabian by descent, but he was born at Röhrenbach in Passau. His father’s occupation, surveyor to the King, necessitated a constant change of abode, which had a bad influence on his education. But when he at last entered the Latin School at Munich, he was fortunate enough to find a teacher who appreciated the boy’s talents, and who helped and encouraged him, earning thereby his life-long gratitude. In a year’s time he was one of the best and most promising scholars.

\* The following article is based upon a paper of Professor Friedrich’s, which appeared in the *Deutscher Merkur*.

His last years at school were the eventful ones of 1847—1849, years which exercised an influence for good or evil on the then rising generation. At the University he was under the influence of the better spirit that was then abroad among the Munich students, and together with his friend J. Huber, belonged to the "Round Table," a society established among themselves by the students for the purpose of scientific discussion and mutual improvement.

His favourite study was Christian archæology, on which he published several works which attracted attention, one of which was translated into French, and procured for him the unusual honour of being elected a member of the *Société Française de l'Archéologie pour la Conservatoire des Monuments*.

He was ordained priest in 1855, and was for some years actively engaged in pastoral work in the parish of St. Johann, in Munich. It was in 1865 that he was named First Conservator of the Royal National Museum and made Extraordinary Professor at the University. From this time he was chiefly employed in criticism, for which his clear head, his keen insight, and his extensive learning especially fitted him. His articles were always directed to the advancement of knowledge.

As a teacher he was devoted and self-sacrificing. He was not merely accessible to his pupils in the University—his doors were always open to them if they wanted counsel or assistance. Many distinguished persons acknowledge themselves deeply indebted to him, and to many his death will be a grievous loss.

He was a man of admirable kindness and modesty, incapable of doing injustice or giving pain to any. But this kindness did not make him weak. At the right time he showed surprising energy and firmness, which proceeded from his full conviction.

In society he was most amusing ; he would keep a whole company entertained with amusing anecdotes, or interested in serious subjects, of which he had the art of showing the brighter side. But he was sarcastic and severe on self-asserting righteousness. His way of living was simple and original. Even on a long tour his whole luggage would be in his pockets and in one bundle. His ready wit and humour made him a very popular speaker.

But it was his adhesion to the Old Catholic movement that gave him a European reputation.

In the autumn vacation of 1869, shortly before the Council, he travelled in Italy with J. Huber and a younger friend, and went as

far as Rome. It was a journey for the purpose of study, and his great object was the artistic monuments of Italy ; yet he could not entirely shut his eyes and ears to what was then planning at Rome, or fail to be affected by what was in a manner in the air. He brought back no very favourable impressions of Rome, though he was far from anticipating such scenes as were presented by the Council of 1869-70.

As Messmer belonged to the faculty of philosophy, Archbishop Scherr's demand of an unconditional declaration of submission from all theological professors did not extend to him, and though he signed the address from the professors of the University to Döllinger, he remained unmolested. It was the death of Professor Zenger which first drew the attention of the authorities to him.

The Old Catholics had declared, in a manifesto at Whitsuntide, 1871, that they were bound to assist those who were refused the sacraments for refusing to acknowledge the Papal infallibility. Many weeks passed before any occasion arose, when one day Professor Zenger's son came to summon Professor Friedrich to his father, who was dying, and who was refused the sacraments by a Franciscan priest named Parthenius. Friedrich could hardly believe it at first, for the sick man was believed to be an Ultramontane, and was an intimate friend of Parthenius. He had no stole, and went to borrow one. On the way he met with Messmer, and proposed to him to go in his place, as he thought Zenger would prefer him. Messmer consented, and was gladly received. He received the dying man's confession, but as he had neither the wafer nor the oil for the Unction, and it would have been in vain to ask Parthenius for them, Friedrich offered to go to Mainz to fetch them. This he did. The sick man expressed the utmost gratitude, and died some days after. His own parish priest refused him the rite of burial, and Friedrich for the first time after his excommunication officiated publicly.

This affair drew attention to Messmer. He was required to declare himself concerning the Infallibility, and his excommunication followed, but as he was an official of the University he could not be deprived of his office for refusing his assent to the Infallibility. As the Church of St. Ludwig is at once a parish and a university church, a dispute broke out between the parish and the University, which still continues.

In 1872 he began to perform ecclesiastical functions in Munich,

and afterwards in other towns. His first appearance as a public speaker was at the Congress of Constance. His friends were anxious when the small, weakly man ascended the platform, but in a few sentences he was master of his audience. At one moment the whole assembly were laughing, a few minutes after earnest and serious. For a whole hour his wit and his earnestness electrified all. It was a splendid triumph.<sup>1</sup> Only the serious side of his character, however, appeared in the pulpit ; there he would have thought wit a profanation.

From this time he was one of the most admired and most frequent speakers among the Old Catholics. He and his friend J. Huber were at the Congress of Freiburg, and lectured and spoke in many towns of Rhineland. But after the Congress of Mainz they retired from all distant spheres of work. They were both worn out.

He was invaluable at Munich. He helped everywhere—in the church, in giving religious instruction, in editing the *Deutscher Merkur*, in winter meetings ; and wherever he appeared he won all ; he was beloved by the whole community.

Messmer's health was always feeble. In his sixtieth year, the last of his life, he had a severe attack of pleurisy, which left evil effects behind it. He often spat small quantities of blood, once especially on his way to Gasteige, where he was to perform Divine service and preach. He said nothing about it and preached ; but this want of care for his frail body must have hastened the end. During the autumn vacation which followed he broke a considerable blood-vessel, and was long confined to his bed. The following winter he was sufficiently recovered to return to his work in the National Museum. He planned a journey to Italy with J. Huber. On the very day that they should have set out Huber died. He had said to Messmer's sister a fortnight before, "We are ready ; we are going." No one imagined then how soon those words would be fulfilled. Messmer improved with the better weather, and lectured again ; but his illness returned at Whitsuntide, and he never left his sick-room again. He never went to bed during the last six months of his life, but remained day and night sitting on the sofa, with his head resting on a cushion or on the table. In consequence his feet, his legs, and then all the lower part of his body, began to swell. But

<sup>1</sup> This speech, *On the Substitution of Pilgrimages, Image-worship, &c., for Inward Spiritual Religion*, has been translated into English and edited by Professor MAVOR (Rivingtons, 6d.).

great as his sufferings were, no word of complaint or lamentation ever passed his lips.

It was his friend Friedrich who gave him the last sacrament, and he was comforted and encouraged by the sight of the dying man. His wasted body appeared to gain new strength, and his mind was bright and fresh as of old. After the words, "The body of our Lord JESUS Christ preserve thy soul unto eternal life," he uttered a faint "Amen;" and the last words that Friedrich heard from him were, "Yes, friend, the Lord on the Cross," and "I thank you heartily." The last words he ever spoke were, "Amen, Absterbens, Amen," with which he pressed his brother's hand and fell asleep peacefully.

Those who knew Messmer well knew how deeply his life was rooted in religion, how earnest was his Christian conviction. His last work was a contribution to the *Deutscher Merkur* in the 22nd No. for 1879, from which the following is an extract:—

"Till these last days, the Catholic Church has held fast to the principle of tradition in ecclesiastical matters, and has required that all doctrines should have been held formerly, and should be a portion of the inheritance of the Church of Christ. How the Vatican deals with this principle is too well known. Pius IX., and the so-called Vatican Council, have given it up, and have retained only a fragment—a ridiculous declaration by which they justify their unheard-of proceedings: 'What the Vatican teaches *must* have ecclesiastical tradition in its favour, otherwise it could not be taught.' This reminds one of the preacher who, after lamenting that Charlemagne had broken Christ's commands by blood-shedding, added, 'Yet Charlemagne is called a saint, and therefore he must have fulfilled Christ's commands.' In the earlier days of Christianity no opinion was considered to be Church doctrine unless it had been handed down. No future generation could acknowledge a different faith from those before them. The first origin of this tradition is Christ Himself, who alone reveals the Father, and it was made known to men through the Apostles. To add to this word or to take from it is sin, and deserves the severest punishment."

#### OLD CATHOLIC LENT AND EASTER PASTORALS.

BOTH the Old Catholic Bishops have this year issued Pastorals, and we propose to lay the salient points of these documents before our readers. Bishop Herzog has annually sent out a Lenten Pastoral, but the German prelate has not. He gives his reasons for this in the paper before us.

I. Bishop Reinkens begins his pastoral thus:—

"People have wondered why I have never issued Lenten Pastorals: I have not done so, because I have never received commission from any

‘Lord’ to prescribe for you distinctions as to what you are to eat and drink. ‘Into whatsoever city ye enter, eat such things as are set before you ;’ that is the rule given by the only true Lord of the Church, who is her living Head—continuing through all times the Church’s Head ; and the Apostle Paul gives us the reason for this : ‘I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself.’ ‘Let no man therefore judge you in meat or in drink.’ ‘The kingdom of God is not meat and drink : but righteousness, and peace, and joy in the Holy Ghost.’

“Fasting, however, is something different from distinctions in food. And yet this can never be made the subject of legal compulsion, or of penal rules. ‘Jesus was led up by the *Spirit* into the wilderness,’ there, by His forty days’ fast to prepare for His conflict with the tempter ; and for the stirring up of the Spirit the hierarchy cannot determine times and seasons. Bearing in mind the fact that the Apostles gave no laws respecting fasting, our first Synod declared,—‘Special appointments or laws concerning the extent or the manner of fasting, lie outside the competence of the ecclesiastical authority, since the modifications of this exercise are conditioned by climatic considerations, as well as by the occupation, customs, and physical capacity of each person.’ The same Synod condemned most rightly a release from fasting gained by dispensation, and compensation by money offerings, as contrary to the spirit of fasting. . . . The Lord Jesus Christ has described fasting as a *hidden virtue* (Matt. vi. 16–18) ; and therefore a Church order of fasting, the observance of which is visible to all the world, over the observance of which, indeed, the Inquisition watches, is excluded as contrary to the spirit of the express teaching of Christ. What, then, I have to say to you, once for all, concerning fasting is this : when you fast, do it in the spirit of those words of the Lord, following your own conscience, and the liberty which Jesus Christ has bestowed on you.”

Dismissing thus the question of fasting, the Bishop goes on to offer his people an Easter greeting. His topic is hope—the hope of justification, derived from the resurrection of Christ. He draws an eloquent picture of the love of Christ, stronger than death, winning the glory of the resurrection, and points out that the struggle of Christ was for the truth. Based on the words (John xviii. 36, 37) there is a striking passage, which we subjoin, which leads on to the close of the pastoral :—

“His kingdom is the kingdom of the truth, and therefore He is a King—the King of the truth. In the hours of His passion, four enemies threatened this His kingdom—the legal orthodoxy of the old covenant with its service of the letter, indifferentism against the truth, unbelief, and statecraft (*Politik*). The first enemy led up the Scribes and Pharisees, the priesthood in the van, to the fight ; and they fought with hatred and bitterness, spoke evil against the King of the truth, called Him ‘the friend of publicans and sinners,’ yea, a blasphemer, who was destroying religion ; they thought they were doing God service when they slew Him ; they raised false accusations against Him ; and when they had nailed Him to the cross, they still poured out over Him their cup of bitterest scorn and contempt.

“The second enemy was incorporate in Pilate. How eagerly he

sought to discover whether Jesus were a king, and if He had a kingdom ! When the Lord told him, that it was the kingdom of truth of which He was the King, he suddenly lost all interest in the matter, and with the careless inquiry, 'What is truth?' he turned his back on the glorious King of the truth ; only for His Person he still has a sort of respect. But with the truth it is as with the Son of the living God, who says, 'He that is not with Me is against Me, and he that gathereth not with Me scattereth.' He who fights not for the truth is reckoned as its enemy. Between light and darkness there is no neutral ground where we may stand 'outside the parties.'

"The third enemy marched forth Herod and his host to the battle. Superstition is only the reverse side of unbelief. When Herod Antipas saw Jesus, a superstitious longing after a miracle seized him. It was not granted. Then his unbelief came out in its complete wickedness. With his men of war he set at naught, and mocked the King of the truth, put a white robe on Him, and sent Him back to Pilate. When a man succeeds in casting a robe of mockery over Eternal Wisdom herself, he is sure to have the mob on his side when he calls out that she is only a fool.

"The fourth enemy raised the worldly arm, in order to slay the King of the truth. The Procurator of Judea found it at first most accordant with Roman policy to hold as much as possible aloof from religious quarrels ; and so he said at first to the Jews, when they appeared before him as the accusers of Jesus : 'Take ye Him, and judge Him according to your law.' That they would not, for they demanded a sentence of death, which, under the Roman sway, they themselves could not pronounce or execute. Then, when he heard that Jesus was from Galilee, he wanted to shift upon King Herod the decision of the matter. When this did not succeed, he gave the people the choice of demanding the release of Jesus or of the robber, Barabbas ; and the people in their religious excitement decided for the murderer. Then the accusers brought the Emperor into play, and Pilate descipted a political advantage. In order to calm the threatened uproar, and to confirm the Jews in their subjection, he brought Jesus out from the judgment-hall, and presented Him to the people, with the words, 'Behold your King !' They did not yet understand what his aim was, and they cried 'Away with Him ! crucify Him !' But the crafty, scheming Roman was plainer and more pressing with the question : 'Shall I crucify your King?' Now the high priests themselves answer, 'We have no king but Cæsar. . . . Then delivered he Him therefore unto them to be crucified. . . .'

"When the King of the truth hung bleeding on the cross, and darkness was over all the land, there was no more gleam of hope of the establishment of the kingdom in the heart of the disciples. But yet a few days, and the light from the face of the risen Lord rekindled hope, more glorious than before; and those disciples saw, after a wondrous manner, the establishment and the spread of the kingdom of God, which is the kingdom of the truth. And since then the truth of the gospel, delivered by state-craft into the hands of the people blinded by their priests, and who thought themselves "injured in their holiest feelings" by the teaching and good works of Jesus, has won new triumphs and has renewed the life and the face of many nations.

"My dear brethren in the Lord ! the kingdom of God is in its essence within you — enlightenment, purification, sanctification, are inward experiences ; but for, and on account of human nature, it must be outwardly manifested ; and by preaching, visible signs of the mysteries,

worship, and ordering of the relation and service of the several members one to another and for one another, it must be recognized as a tangible community. Because of this outward manifestation, imperfection unavoidably clings to it : it is the door through which the enemies of the truth find entrance even into the sacred circle of those who constitute the kingdom of God. The first enemy that crept in was the orthodoxy of the letter, necessarily followed by the others—indifferentism, unbelief, and statecraft. Even in the Catholic Church to which we belong has this been the historic sequel. The orthodoxy of the letter was displayed, not merely with the letter of Holy Scripture, and of unbroken consentaneous tradition, but, bringing in another motive, the desire for supremacy, has invented new principles and new dogmas, and has clothed even these in the letter of a defined age, the thirteenth century. Against this we have set ourselves ; and for the living Spirit of Jesus Christ and for His pure kingdom of eternal truth, we have met with these four enemies, and have experienced exactly the same as the King of the truth, whose cross we embrace, found ; only statecraft has not yet found it always to its advantage to give us up to our pursuer, to death.

“ The hope that the Catholic Church—freed from the lust of worldly sway, and from all commandments of men based on invention and falsehood, and mixing together heathen with Christian—should soon again exhibit the pure kingdom of the truth, can only be clung to in much patience, and with great trust in God. But think of the Easter morning. It can never be so again as it was at that time, from the sixth to the ninth hour, when the King of the truth hung on the cross, and the last glimmer of hope was gone. That one great triumph of the truth in the resurrection of the Lord will always show forth light and hope, even in the darkest hour of the Church’s history. The Risen Lord is ever the corner-stone, from Whom the Church that is truly His, however small outwardly and numerically it may be, may derive the flame of Divine truth and the fire of love. In the night of the resurrection the pillar of fire has illumined the way of darkness and of death, and has changed it into the bright path of life : never more can it be utterly obscured. The kingdom of the truth can never more be utterly suppressed with men ; if its brilliancy appear to-day reduced, it shall, sooner perhaps than we dream, again increase and shine with greater glory.

“ Meanwhile let us keep ourselves undismayed and in hope, looking to the morning star of hearts arising out of the grave, which for the believer shall never set. And be firmly convinced that no Church, be she ever so great—however she may display before all riches and astonishing power—however she may compel the favour of the great ones of this world, can bring to you salvation by an enforced unity in falsehood. Only truth acknowledged makes you free ; only in the truth can you be sanctified ; only the true worshippers are pleasing to the Father, those who worship Him in spirit and in truth ; only the gospel, as the preaching of the truth, can be the power of God unto salvation to every one that believeth. Happy he who believes that Jesus Christ is risen as the triumphant Lord in the kingdom of the truth ! He may have few or many who think with him, but his hope shall never be put to shame ! ”

II. Bishop Herzog’s annual address, which appeared at the beginning of Lent, is more Lenten in its character. As usual, the Bishop chooses a definite subject of self-examination, and urges it on the people ; this year his topic is auricular confession, and the duty

to use the same. The subject is a thorny one, such private confession having ceased to be obligatory both in the German and Swiss Old Catholic bodies.

The Bishop's Pastoral assumes, from the nature of the case, the form of a theological essay ; and as the twenty-four pages of printed matter would be too much for our columns, we can here only give his condensed argument and conclusions. The point debated is thus stated :—

“ May a Catholic Christian, for whom Holy Scripture and the tradition of the universal Church are the authoritative sources of his religious knowledge, conscientiously hold the conviction, that for him no ecclesiastical duty exists to accuse himself, at prescribed times or on prescribed occasions, of sins which he had done, in private confession before a priest ? ”

The Bishop guards himself from misunderstanding by saying that he will not debate the point of voluntary and special confession ; this he assumes as “ not only allowable, but, under certain circumstances, commendable and salutary.” Against obligatory private confession he first adduces the testimony of Scripture, which never teaches that “ for obtaining forgiveness of sins a special confession before the priest is necessary.” The Church acknowledges “ one baptism for the forgiveness of sins,” and in the conditions of that baptism is acknowledgment of sins. For sins committed after baptism the remedy is repentance, amendment, and turning to God. Where confession is enjoined it is “ to one another ; ” and as a special preparation for Holy Communion. “ Let a man examine himself.” There is no hint of forgiveness being attached to confession before, and absolution from, a priest ; but “ if any man sin, we have an Advocate, Jesus Christ.” But then what is the meaning of John xx. 23 ? The words must be taken in connexion with the preceding commission, “ As the Father hath sent Me, even so send I you ; ” this sending being elsewhere explained, “ Go, teach all nations, and baptize them.” And so “ those who accepted the truths of salvation preached by the Apostles, and were baptized, received remission of their sins ; those who rejected the message remained in their sins.” The absolution by the Church (Matt. xvii. 15, 18) places exclusion in the power of the congregation—a right exercised by the brethren at Corinth in the case of the incestuous person (1 Cor. v. 3—5).

The Fathers of the Apostolic age are fully in accordance with this scriptural teaching ; and only as the idea of the Church became corrupted, growing to mean the clergy only, and finally a visible head

of the clergy, did the power of binding and loosing begin to be understood in the Roman sense. There was no obligation to private confession in the primitive times, for all were communicants, even young children—only in the case of the lapsed a certain profession of repentance was demanded. From the writings of St. Cyprian it seems that often lapsed were admitted to communion without penance, and the Father protests against this laxity. But this penance was permitted once only, and was not established as a rule, as appears from Clement of Alexandria, Tertullian, Ambrose, Augustine. Pope Leo I. attempted to introduce private confession (Ep. 168, c. 2), but only "that the priest may intercede for the sinner," and because public confession prevented many from returning. The Synod of Châlons, A.D. 813, knew nothing of compulsory private confession:—"Some say that we must confess sins only to God, others are of opinion that we ought to confess them also before the priest. Both practices obtain within the Holy Church with great advantage. Confession before God cleanses us from sin, confession before the priest instructs us how sins are to be blotted out." The fourth Lateran Synod of 1215 first introduced compulsory annual confession, and this for the purpose of suppressing sects which revolted against the corruptions of the Church.

The present form of Romish absolution contains a revocation of excommunication and interdict. When then weekly, or even annual, confession is demanded, and private absolution given, it is tantamount to acknowledging that the penitent has fallen from the Church and is under interdict. Christian Catholics have rejected such means of "subjecting the faithful," and leave private confession to the judgment of each individual: especially they have abolished this compulsion as a necessary preparation for receiving Holy Communion. The pastoral proceeds:—

"We do not regard our clergy as judges over the congregation, that is, over the Church, but in the first place as members of the congregation, who themselves confess to the congregation and are absolved by them, as it is so well expressed in the *Conpteoir*. Then the priest is for us an organ of the Church, lawfully called and appointed, to declare to the congregation forgiveness of sins in the name of Christ through His intercession. So too we call the absolution imparted by the priest Intercession, and in our Ritual the words of absolution are always a prayer to God for forgiveness of sins. This is the most important difference between our Christian Catholic, and the Roman conception of confession. The Romish Church prescribes for her priests the formulary, *Ego te absolvo a peccatis tuis*, and she teaches that with these words the sacramental forgiveness of sins is imparted. The ancient Church knew

nothing of such a formulary. Up to the thirteenth century—up to the time, that is, when all the faithful were bound over at least once a year to make a full confession before the priest—the priest's absolution was a prayer, that God would forgive the sinner. Thus quite early the form was, "Almighty God have mercy on thee, remit thy sins, cleanse thee from all evil, preserve thee in all good, and may Jesus Christ, the Son of God, bring thee and me to everlasting life." It is true that in very early times some began to say, *Ego peccata dimitto*, but they were heretics, and St. Augustine earnestly opposed them. Commenting on the words of Jesus, "Thy faith hath saved thee," this great teacher of the Church remarks, "The Good Physician healed with these words not only the present, but also the future sick ones. Men should come, who would say, 'I remit sins : I justify : I sanctify.' Such are they who, as the Pharisees of old, thought themselves clean and avoided the company of the unclean. But therein were the Pharisees better than the heretics, for they believed that a man, as they took Christ to be, could not forgive sins. The Jews said, why does this man speak blasphemies? The heretic says, 'I remit : I purify : I sanctify.' Christ Himself opposes the heretic : He says, 'When the Jews held Me to be merely a man, I ascribed forgiveness of sins to faith ; but thou, who art merely a man, sayest to the sinner, Come, I absolve thee' (*De Script. Serm. 99*). What St. Augustine held to be heretical, that is declared to be truth by the Council of Trent, which teaches, "The form of the Sacrament of Penance, in which its power mainly consists, is contained in the words of the administrator, I absolve thee." By omission of this formula we come into antagonism with the modern Roman Church, but exactly thereby we are in accord with the Church of the first thirteen centuries, and in this accordance have a pledge of the truth. . . .

"So then, ye who prop yourselves upon precepts, more human, more capricious, more unworthy than the Mosaic ordinances, and who cry out against us,—'If you do not at least once a year confess all your iniquities to the priest, you shall die in your sins : if you do not confess before each Communion, you cannot go worthily to the Table of the Lord : if you do not obey our Roman practices, you cannot be saved,' we reply to you, 'Why tempt ye God, to put a yoke on the neck of Christians which neither our fathers nor we were able to bear? By the grace of our Lord Jesus Christ we hope to be saved, even as ye!'

"And you, my brethren, remember the word of the Apostle Paul, 'Stand fast, and be not entangled again with the yoke of bondage. The grace of our Lord Jesus Christ be with you. Amen.'

G. E. B.

## PROTESTANTISM IN GERMANY.

SIR,—Rising from a perusal of the Bishop of Lichfield's charge, I ask myself, is there any such vigour and life in the Protestant Church of Germany as that here exhibited? I am sorry to have to say that I fail to perceive any such signs of vigour and life. Germany does not possess a Maclagan, or a Wordsworth in her Protestant Church ; and would not know what to do with them if she had them. There is no episcopacy except among the Old Catholics, and they have but one solitary, over-taxed, though deeply earnest, bishop. The German Protestants have no Book of Common Prayer such as ours, to form a bond and link between

them all ; nothing corresponding to our Hymns Ancient and Modern ; no daily services, no open churches, no early or weekly celebrations of the Holy Communion, no surpliced clergy or choirs. Everything to an Anglican eye looks cold, and bare, and naked, sadly wanting a revival. Will it come ? Are the people capable of receiving it ? The Roman Catholic cause is dying—decaying ; Roman Catholic parishes in numbers without individual pastors, almost without supervision. Now is the time, if ever there was one, when a powerful middle party—still Protestant, and yet Catholic withal (what word will describe it to us but “Anglican”?)—I say, now is the time when, if ever a Catholic revival would seem capable of taking root, and, indeed, would seem essential to the preservation of the truth—the one true faith. Godlessness abounds, infidelity, wickedness, worldliness, money-seeking—combined, it is true, with much nobility of aim, fervent patriotism, and intellectual strength. But the whole German character seems as if it wanted a *tone*, and that *tone* which is so conspicuous in the home, the public life, of the English Churchman.

Would it be possible for us Anglicans to communicate this *tone*, arising from church feeling, to the great majority of the great German nation ? We believe we possess that which they lack. We believe that we are the gainers by this possession ; that they are the losers by this want. Can we communicate by any means out of our abundance a supply for their evident need ? That they look towards us with an imitative spirit cannot be doubted. They learn our language, read our literature, purchase our manufactures, watch our ways.

What about our Church—our Church-life and enthusiastic Church feeling, our comely and decorous ritual ? When will Protestant Germany possess a St. Paul’s Cathedral or Westminster Abbey, a Canterbury Cathedral or York Minster ? when an episcopacy ? when produce a Keble and a *Christian Year* ? when even offer an early celebration, or train a surpliced choir ? When will German Protestant clergy be priests, and cease to be lecturers, professors, or political pamphleteers ?

T. ARCHIBALD S. WHITE.

Baden-Baden.

### THE EPISCOPAL SUCCESSION IN SWEDEN.

DR. NICHOLSON suddenly leapt into the first rank of controversial theologians, when a series of letters that had passed between him and Archbishop Manning were published in a weekly newspaper. The subject was grave and abstract, the manner of dealing with it was grave and technical ; yet every one read, every one laughed, every one acknowledged that Dr. Nicholson had proved Dr. Manning to be the maintainer of a Nestorian heresy, according to the accepted teaching, not only of the Catholic, but also of the Roman Church. It is true that Manning’s is not so much the mind of a theologian or a controversialist, as of a homilist or preacher. He had failed in a previous attempt to vindicate the moral theology of

the Roman Church, and he was worsted now in his attempt to justify one of her modern innovations in dogma : but he served as a block on which Dr. Nicholson carved a theological reputation.

The same clearness of thought, and directness of aim, and precision of expression, which Dr. Nicholson exhibited in his controversy with Dr. Manning, is apparent in the little work which he has just issued on the "Apostolical Succession in the Church of Sweden." He has seen that this is not a matter for declamation, but for an orderly marshalling of documents and a calm statement of facts. It is no little praise to say that he has succeeded in his recorded object, "to offer evidence upon an important and as yet scarcely familiar question, in as concise and clear a form, and in as few words, as possible." That this is all that is wanted we are far from saying. The reigns of Gustavus Vasa and his sons, Erik XIV., Johan III., and Charles IX., require to be treated at length from an ecclesiastical point of view, and we hope they will be so treated by Dr. Nicholson or Dr. May, who are better able to do so than any other Englishmen. Meantime we return our thanks to our author for the instalment with which he has provided us ; for up to this time Englishmen have been very much in the hands of experts on the question of the Episcopal Succession in Sweden. Was there a break in the line of bishops at the time of the Reformation or not? So-and-so says that there was ; So-and-so says there was not ; but documents have been wanting to those unacquainted with the Swedish language. These are now supplied, and may be summarized as follows :—

1. On May 1, 1524, Peter Magnusson, Prior of the House of St. Bridget at Rome, having been elected to the Bishopric of Westeras by the Cathedral Chapter, and having been confirmed by the Pope, was consecrated bishop at Rome.

2. On Jan. 5, 1528, Bishop Peter Magnusson consecrated Magnus Sommar, Bishop of Strengnas ; Magnus Haraldson, Bishop of Skara ; and Martin, Bishop of Abo—by the command of the King, and without the consent of the Pope being received. Of these three prelates Magnus Sommar and Magnus Haraldson continued Papists ; Martin became a Lutheran, making a declaration to that effect at the Council of Orebro in 1529.

3. On August 12, 1531, Bishops Peter Magnusson and Magnus Sommar, by the King's command, consecrated John Magni, Bishop of Lincoping (in place of Bishop Hans Brask, who had fled the kingdom) ; Sveno Jacobi, Bishop of Skara (in place of Bishop

Magnus Haraldson, who had fled the kingdom); and Jonas Bosson, Bishop of Wexio (in place of Ingemar, deceased).

4. On Sept. 22, 1531, Bishop Peter Magnusson, by the King's command, consecrated Laurentius Petersson Nericius Archbishop of Upsala, after his election by the bishops and clergy of the realm. Laurentius was the first Archbishop of Upsala by whom the supremacy and authority of the See of Rome was repudiated. The ritual used at his consecration included laying on of hands by the consecrating bishops, anointing with oil, investiture with the archiepiscopal pallium (provided by the King), coronation with the mitre, and presenting of the crosier by the King. The Archbishop's primacy lasted forty-two years, that is, till 1573, during which time he propagated the episcopate in Sweden; and two years before he died he promulgated an *ordinanz*, which was adopted at the Synod of Upsala in 1572 as the law of the Swedish Church by which it was laid down that all Swedish bishops must be (1) elected, (2) confirmed by the State, (3) episcopally consecrated.

5. On June 14, 1575, Laurentius Petersson Gothus was consecrated Archbishop of Upsala by Paulus Jursten, Bishop of Abo, who had himself been consecrated Bishop of Viborg in 1554 by Bishop Bochvid of Strengnas, and translated from Viborg to Abo in 1563. The ritual used was the same as that used at the consecration of his predecessor, traction being employed by the special command of the King.

After the time of Laurentius Petersson Gothus there is no question of there having been any break in the Swedish episcopal succession.

Two cavils are raised by adversaries:—

1. It is alleged that the consecration of Archbishop Laurentius Petersson Nericius on Sept. 22, 1531, is invalidated by a secret protest made by his consecrator, Peter Magnusson, on August 10, 1531, in which he declared himself "compelled and forced, and this only by oppression and by fear (to which all men are more or less subject), to consecrate bishops, a thing which we exceedingly deplore." It is not certain whether this document is not a forgery; but supposing it to be genuine, as is most probably the case, its effect is to confirm the evidence of the due consecration of the Archbishop, while it shows the timidity of Magnusson. For it proves that the latter was contemplating the immediate performance of the ceremony: and it is an axiom that the privately conceived

lack of intention on the part of the officiating minister does not "take away the effect of Christ's ordinance, which is effectual because of Christ's institution and promise," without regard to the secret purpose of the agent in the ceremony. St. Thomas Aquinas says: "Intention of the mind is not required, but it is enough that intention should be expressed by the words appointed by the Church; and consequently, if the form is followed, and nothing said outwardly to express the contrary intention, the catechumen is baptized," or, as we may apply his words, "the bishop is consecrated."

2. It is alleged that Bothvid, the consecrator of Paulus Juusten, who was the consecrator of Laurentius Petersson Gothus, was himself not consecrated. This allegation rests on grounds similar to those on which the same charge is made against our Bishop Barlow. The formal record of his consecration is not to be found in the episcopal register, the register itself having been destroyed, it would appear, in a fire which consumed the cathedral of Strengnas on January 18, 1551, in the fifteenth year of Bishop Bothvid's episcopate. In the absence of the record and of any direct historical statement of who his consecrator was, there remains as evidence: (1) proof of the election of Bothvid by the Chapter of Strengnas, with a view to his consecration; (2) proof of his confirmation by the King in Council; (3) proof of his investiture in the temporalities of the See; (4) proof of his episcopal action throughout his life, and the notoriety of the fact that he was bishop; while no contemporary denial or doubt of his episcopal character is to be found. For the particulars of this evidence, which together create a moral certainty, we must refer our readers to Dr. Nicholson's pages.

The question then of the Episcopal Succession in Sweden comes to this: Have we evidence of the due consecration of Archbishop Laurentius Petersson Nericius, in 1531? Yes, we have documentary evidence of it amounting to a demonstration. Have we evidence of the due consecration of Archbishop Laurentius Petersson Gothus, in 1575? Yes, we have evidence of so strong a character as to create a moral certainty, though, as in Barlow's case, we have not direct documentary proof of it. Had the Scandinavian Church used the wise caution ever displayed by her English sister of requiring a consecration to be performed by not fewer than three bishops, in accordance with the fourth canon of the Council of Nice, the cavil in respect to the consecration of Laurentius Gothus would

have been as futile as the similar cavil in respect to Barlow. In the case of Parker we can say, "We have a moral certainty of Barlow's consecration, but even if a reasonable doubt could be thrown upon it, that would in no way affect the question of Parker's own consecration, as Bishops Coverdale, Scory, and Hodgeskyn officiated with him in that sacred rite." Unfortunately this practice of having more consecrators than one was not the habit of the Scandinavian Church in the sixteenth century, as it is not the habit in many parts of the Church, both in the East and West, at the present day. The result is, that the circumstantial proof of the consecration of Bothvid is a necessity for the Swedish Church, while the English Church could afford to dispense with the proof of Barlow's consecration. Happily the circumstantial proof of the consecration of both of these prelates is forthcoming, and is indeed somewhat stronger in the case of Bothvid than of Barlow.

Episcopal succession is not all that is necessary to link a National Church to the Church of the Primitive Ages; but proof of the existence of such succession takes away a cavil from the mouth of adversaries which no National Church can venture to despise; and it removes from the minds of the members of other churches objections to unite with such National Church which would be otherwise insurmountable. The Swedish Church has the succession of ministers from the Apostles—has she Apostolic doctrine also? Why not? Is there anything heterodox in the Confession of Augsburg? The Lutheran Churches differ from the Anglican Church in their view of the mystery of the Eucharist, where they have, unhappily, introduced the word "objective," which has vainly sought to naturalize itself in England; and their exposition of the function of faith is popularly supposed to be not identical with that of the Church of England. But there is nothing in their recognized doctrine to keep the two Communions apart. The cause of the existing separation is a question of discipline. The Lutheran Churches of Germany have no episcopate; the Churches of Norway and Denmark have no valid episcopate. But Sweden has the episcopate, transmitted without break from age to age. What then is still required? That Sweden should not only possess, but that she should value the gift which she has retained, inasmuch as a blessing that is unappreciated by its recipients loses half its worth. On this point the Church of England will have to wait for further evidence.

The great need of Christianity at the present time is the alliance and

organization of the un-Vaticanized churches, in opposition to the centralized tyranny of Rome on one side, and the dissolving force of infidelity on the other. The natural growth of the daughter churches of the English Church has done something in this direction, and the upgrowth of the Old Catholic Communion has formed an at least conceivable nucleus of an organization larger and more ecumenical than the Anglican Churches. This organization would be enlarged and strengthened by the admission to it of the Church of Sweden ; and to it, through the Church of Sweden, might be added in the future the remaining churches of Scandinavia and the Lutheran Church of Germany, if such admission shall hereafter become possible without sacrificing the Apostolic discipline of the body. With so imposing a federation, the great Oriental Church would soon be found co-operating in the face of common foes ; and by such contact she would, we may well hope, be herself beneficially affected.

But these things are of the future. Meantime, Dr. Nicholson has proved to us that the formal *sine quâ non* for Anglican intercommunion with the Swedish Church is not wanting to the latter.

#### INTERVIEW BETWEEN THE ARMENIAN PATRIARCH AND THE BISHOP OF GIBRALTAR.

THE Bishop of Gibraltar, accompanied by the Rev. Canon Curtis, and the Rev. George Washington, paid a visit, on November 25, to his Holiness the Armenian Patriarch Nerses, at Stamboul.

On arriving at the Patriarch's residence, the party were received and ushered into his Holiness's presence with special ceremony, passing through a double line of attendants. The Patriarch, accompanied by the Armenian Bishop of Jerusalem, welcomed his Lordship, on this his second visit, with marked cordiality.

After the usual interchange of courtesies, the Patriarch took occasion to say, that the sympathy of the English Church was a special support to him in these troublous days. He warmly thanked the Bishop, for the kind words which he had spoken at a public meeting, held in London, in July of last year. His former visit, in 1875, he regarded as that of an *ange divin* (to quote the actual words used), and he hoped that this second one would be the harbinger of brighter days. His Holiness then placed in the Bishop's hands a copy of the letter which he had written to the Archbishop of Canterbury, on re-

ceiving the address of the hundred bishops of the Anglican Communion, assembled at Lambeth, in 1878.

The Patriarch took advantage of the occasion to reiterate the assurance that the Church of the Armenians based all its authority and teaching on the Bible.

In former days, one of the exercises of every Armenian monk was to copy the Scriptures out from beginning to end. The teaching of their clergy was grounded on these alone. Three times during the year the Bible was publicly read through in their churches. The Patriarch referred to the work done by American missionaries among his people : while he expressed gratitude to them for the services which they had rendered in the cause of education, he deprecated proselytizing as disintegrating both Churches and nations.

The Bishop stated that such were the principles of the Church of England : "We hold that if a Church needs reform, it should come from within, and not from without. When we are consulted by individuals, we abstain from detaching them from the Church in which they were baptized. While we are ready to advise, we urge such persons to remain within the fold of the Church, to be centres of light, if light were needed."

The Bishop congratulated his Holiness on the recent return of many Armenians to their Church. This event was evidently a source of great satisfaction to the Patriarch, especially as those thus returning were men of cultivation and enlightenment.

The Bishop gathered that it would be a cause of much satisfaction, could arrangements be made for the education of some of their youth at Oxford or Cambridge, though already many among the wealthy Armenians sent their children to England for education. The solidity of the mental and moral teaching in England, in comparison with that afforded by other countries, was specially commended by his Holiness.

Reference being made to the importance of some methodical manner of giving access to certain Armenian MSS., and numbering those known, the Patriarch expressed his willingness to aid in any such effort.

Returning again to all that his countrymen had suffered, he laid great stress on the comfort which England's sympathy afforded. He placed in the Bishop's hands a short pamphlet, drawn up by himself, and giving statements of some of the terrible evils which his people were compelled to endure at the hands of Kurds, hill robbers,

Turkish soldiers, government officials, and brigands. He made his Lordship understand that England's assistance, and the co-operation of the combined Powers, would be necessary ere any alleviation could be procured.

With many expressions of goodwill the Bishop and his party then withdrew.

The Armenian Patriarch returned the Bishop of Gibraltar's visit on the following day. He brought with him, to introduce to the Bishop, the Rev. P. Ormanian, who lately, with sixty-five other Armenians, had yielded his adhesion to the Armenian Church.

The Patriarch presented him as one who could work, together with any others whom the Bishop might appoint, in aiding the development of a better knowledge of Armenian Church literature in England. This literature is very rich in ancient monasteries, in spite of the dispersion through pillage of many of their literary treasures.

At his suggestion his Lordship named the Rev. Canon Curtis, and the Rev. George Washington, Chaplain to the Embassy, to represent him in this matter, at Constantinople.

In the course of conversation, the Patriarch reiterated his assertion that he considered the Bishop's visit as an angelic mission, and that he came at a time the most opportune, when the sorrows of the Armenians were greater than they had ever been before. He trusted to his Lordship to represent the case at home.

The Bishop in replying said, that he was only one among many bishops, and that he had no political influence; but that he would do what he could to bring the sufferings of the Armenians home to the convictions of bishops and other friends in England. But his Holiness must understand that many ecclesiastics, strongly as they might sympathize with the sufferings of Christians in the East, were nevertheless prevented from showing that sympathy by reluctance to interfere in political questions. He hoped heartily that England would continue to support the cause of the Armenian Christians in Asia Minor, though there were persons who thought that we had undertaken a responsibility which even our shoulders might not be able to bear. The tract of country was vast, roads there were none, the forests were dense, travelling was dangerous, whilst brigands were everywhere abroad; the rivers were bridgeless, and locomotion was difficult. Still, having put our hand to the plough, he trusted we might not look back. His Holiness replied that the difficulties,

were not insurmountable. What was really wanted was a mixed commission.

Two words embodied the measures necessary, *Secularization* and *Decentralization*. When asked to define the former, his Holiness explained it as meaning the removal of the incubus of the Sheriat Mahomedan Divine law, so called. Under the pressure of this law, the testimony of a Christian is not received in court as evidence, a Christian as such being regarded as incapable of truth.

The Bishop then said that he thought that measures had been adopted at Berlin to remove this evil.

"In no one point," his Holiness answered, "had the remedies there adopted been applied. A thousand times have I brought these evils to the notice of the Government, and a thousand times has a deaf ear been turned to my supplications. Again and again have I resigned the Patriarchal throne on my prayer being rejected, but neither the Government nor our people would suffer me to retire."

The Bishop asked whether his Holiness did not fear that if, in compliance with his wish, these sentiments were made known he would incur personal danger. Like a brave patient Christian, as he has repeatedly shown himself during these perilous times, he replied emphatically "*Je ne crains que Dieu.*"

The two prelates agreed that, provided Churches accepted the creed of Nicea, though there could and need be no fusion, the acceptance of that creed would unite them.

National Churches should be independent, differing possibly in many rites and ceremonies, yet acknowledging each other as sister churches. His Holiness pointed with deep admiration, to a passage in the letter of the hundred bishops assembled at Lambeth, in which this principle was set forth.

In concluding his visit, the Patriarch once more expressed his goodwill, and dwelt on the fact that Armenia looked to England, as the one and only power which could see her rights as a Church and people respected, and relieve them from an agony which had lasted for ages.

#### ANGLO-CONTINENTAL MEETING AT NICE.

A MEETING in behalf of the Anglo-Continental Society was held at the Church Library, Nice, on February 16, 1880, the Rev. C. Childers in the chair.

The Rev. L. M. Hogg, in describing the origin of the Anglo-

Continental Society said, that some twenty-five years ago, two brothers, James Meyrick, Fellow of Queen's College, Oxford, and Frederick Meyrick, Fellow of Trinity College, Oxford, went to Spain, and watched the working of the Church of Rome in a country where it had full play and no opposition. Struck with the ignorance of the Spaniards respecting the Anglican Church and Reformation, and believing that if they and others had more information on this point they might wish to follow the example of the English Church in ridding their Church of the corrupt doctrine and practice of the Church of Rome, on their return home they founded the Anglo-Continental Society, in 1853 or 1854. From his own experience he could assure the meeting that, in giving a sounder knowledge of doctrines of our Church he always met with attentive listeners ; and in some instances he had been, with the Prayer-Book alone, the means, under God, of bringing men to the truth. In Italy he always carried with him an Italian Prayer-Book, which he would make a present of to some one on a suitable occasion. The Vaudois pastor of Milan asked him at one time to procure for their colporteurs, Prayer-Books in Italian, which through the Society for Promoting Christian Knowledge he was able to do, and they disposed of them largely. At the funeral of a relation of Kossuth, at Genoa, he was asked to inter the remains, and to use the Prayer-Book in Italian. He gave to each one present a Prayer-Book, and each after the funeral asked if they might retain the Book, to which he readily consented. But besides the Prayer-Book there were other books issued by the Society calculated to be of much use—the Life of St. Mary, for instance, as related by the Scriptures. He had in his hands the Psaltery of David turned into the Psaltery of the Virgin Mary, by Tosti, one of the most learned monks of Monte Cassino, with the Te Deum and other devotions transferred to St. Mary. In the application of the parable of the Prodigal Son all was right and fair as far as the words, "I will arise and go to my Father ;" but then followed the paraphrase—"But how dare I go to God, to my Father ? I must turn to my mother. And I did turn to her ; and I asked her to take me to my Father, and to plead for me. Before, I could not rise upon my feet, I was so faint—no strength was in me ; but when I prayed to Mary I felt strengthened ; I did really rise up, being sure that my Father would not cast me away from His presence." This was no singular instance of perversion of the Bible, and therefore the circulation of the Bible was most important. Most of the clergy never opened a Bible ; all they knew of Holy Writ came to them through what they read in the Breviary and Missal. As he was one day showing the Prayer-Book to an old priest, the latter all at once asked him how it was that we who professed to be saved by faith alone, did so much for their poor people (alluding to the alms given every month to the poor who are Roman Catholics) ? He replied by saying, that we came to Italy for our health, and owed much to the place and its inhabitants, and from a sense of gratitude we gave something to the poor ; but that we did not think that we earned our salvation by almsgiving. He then read to him the eleventh and twelfth Articles, and proceeded to quote St. Paul's Epistle to the Romans, and showed him how the doctrines of St. Paul and St. James were reconciled according to the teaching of the Church of England. He always made friends with the clergy when opportunity offered, and he had lent books to the Franciscans, who lent him their books in return. Among those that he lent were the Lectures of Padre Curci on the Four Gospels, and the Four Gospels with notes by Curci, and these were given by them to the Novices to read. A new feature in the work of the Anglo-

Continental Society was the help which it gave to the Old Catholic movement, from the leaders of which there is so much to learn—as might be seen from Bishop Reinkens' speech on the Reading of the Bible.<sup>2</sup> There was also now Père Hyacinthe, whom the Society was helping as best it could. There was no English or American traveller on the Continent who could not do something for the good of individuals at present, and of the nations at some future time. The Society was ready to furnish books, and our chaplains were more or less ready to give their assistance. There was a movement all over the Christian world: in Mexico, in Spain, and in Portugal, men's minds were awakened. In France, as might be seen in the *Foreign Church Chronicle*, there was a great work going on in Paris itself.

Dr. Camilleri said—I had the honour of revising that Italian Prayer-Book of which Mr. Hogg has spoken, and I well remember, when I was engaged in it, Dr. Wordsworth's remark (I was then his curate in Berkshire), that that book would do more good in Italy than any other publication. Of myself I may say, the English Prayer-Book was the cause of my joining the Church of England. As I had permission to read prohibited books, one day a priest bearing my name, but no relation of mine, presented to me the Prayer-Book, which he might not keep or read. I took it without knowing what it contained—went home, read it as fast as I could, and found it to contain all I had longed to see done in the Church of Rome. I then entered into communication with the Bishop of Gibraltar, who at my request sent me other books, "Palmer on the Church," and "Burnet on the Thirty-nine Articles," among the rest, and becoming satisfied of the perfect harmony between the Bible and the Prayer-Book, I joined the Church of England. That was in 1843, and immediately afterwards I wrote and published the first religious Italian paper. It was issued once a month, and spread throughout the shores of the Mediterranean, where it awakened many priests, among whom was Dr. Luigi De Sanctis, who continued the monthly paper after I left it. In 1860, in November, I was sent by the Anglo-Continental Society to Italy, to form dépôts for the Society's books. I went again in 1867. In 1877 I began a work which I believe has been the cause of much good at Florence and in the neighbourhood, and now by God's blessing I intend to follow it up. Knowing that the Florentines had the habit of blaspheming the name of God—not by swearing and imprecating only, but by saying infamous words after the name of God, I wrote a leaflet or handbill, and had 3000 copies printed; the cabmen, the market people, and the priests took it up, and it was sold at the gates of churches. What is more remarkable, on my having asked the editor of the *Gazetta del Popolo* to take up the subject, and write against blasphemy, without any hesitation he did so; in less than a fortnight he recurred three times to the subject; and before I left Florence he declared he would miss no opportunity for combating blasphemy and lewd speech, which he said were a disgrace to the city. The press in Italy is no longer the scurrilous and blasphemous press that it once was, and it ought to be made use of to enlighten the people, to bring about a moral regeneration, which might prepare the way for a religious reformation. Dr. Camilleri then read a commendatory letter given him by the Bishop of Winchester, and a similar letter of recommendation by Dr. Tomlinson, late Bishop of Gibraltar, adding, that he looked upon the Society as one of the handmaids of the Church of England. Like the Society for the Propagation of the Gospel, or the Church Missionary Society, or the Bible Society, the Anglo-Continental Society

<sup>2</sup> A translation is published by Messrs. Rivington, price 6d.

had her special sphere of labour in the Church Catholic, and it ought to be supported as those Societies are. It had done much, but there was more to do yet ; it had not done its appointed work, any more than those Societies had done theirs, and with more support it would do greater things.

The Bishop of Meath said that he felt that the Anglo-Continental Society ought to be more generally supported. He was present at the Conference of the Old Catholics at Bonn, and he could not hesitate to join the Society seeing the good influence it had exerted on those reforming bodies. He had the pleasure of being acquainted with Bishop Riley, consecrated by the American Episcopal Church for the Mexican Reformed Church. The Mexican movement was most astonishing, and was spreading, and he hoped it would have its rivals in Spain and Portugal. Several Roman Catholic churches had been given by the Mexican Government to the Old Catholics, and under the direction of Dr. Riley the Churches were being edified, and the number of their adherents increased. His Lordship then read an extract from the last number of the *Foreign Church Chronicle*, adding, that this valuable periodical should be read regularly, as it gave an insight into all that was going on outside of the Church of England, whether within or by the side of the Church of Rome, and had great literary merits, besides giving information as to the work of the Anglo-Continental Society, which, he repeated, should be supported by all churchmen alike, without distinction of parties. He fully endorsed all that had been said by the speakers who had preceded him, and hoped that good would be done by their very interesting meeting.

The Chairman (Mr. Childers) said, that he could only add to what had been already so well said, that the Anglo-Continental Society might render service not to members of the Roman Catholic communion only, but to Protestants as well, as really there was among Protestants a great decay of both godliness and sound faith.

The Bishop of Meath dissolved the meeting with the blessing.

#### THE LITERARY AND THEOLOGICAL FRAUD.

SIR,—I should be glad, with your permission, to make some additional remarks upon this subject, to which my attention was first called by the *Foreign Church Chronicle*.

With a view to rescue his *Eirenicon* from the disagreeable charge of being “a deliberate imposture from beginning to end,” Mr. Oxenham (Introd. pp. 19–21) was disposed to assign the authorship of it to a *William Bassett*, Rector of S. Swithin’s, London. There is not, however, the smallest particle of evidence for such an invention. It is true that *Joshua Bassett*, like very many other disputants in those days, was an anonymous writer ; and, after an extended search, I can say with confidence, that he is not mentioned by name in any of the almost countless controversial treatises which were published about the time of King James II. Archbishop King, in his *Answer to*

another deserter, Peter Manby, Dean of Derry, incidentally speaks (p. 28: Lond. 1687) of *Thomas Bassett*, who was a printer in London. With respect to *William Bassett*, whom Mr. Oxenham was anxious to patronize, in order to show that the *Essay* had emanated from a Protestant source, the claim put forward cannot for a moment be allowed; for he died at the commencement of the year 1696 (*Ath. Oxon.* iv. 779), and consequently could not have been the person who gave notice of his composition to Stephens, on its first appearance in 1704. (See *Observ.* p. 5.)

There is every reason for believing, that the Bodleian Catalogue is correct in attributing this hypocritical and seductive *Essay* to Joshua Bassett, as well as in representing him as having been the writer of *Reason and Authority; or, the Motives of a late Protestant's Reconciliation to the Catholic Church* (4to: Lond. 1687), to which a reply was put forth by Dr. Bembridge, Fellow of Trinity College, Cambridge. (Gee's *Catal.*, p. 21: Peck, p. 16.) The author of *Reason and Authority* introduces that work in the following manner:—"That I may pay my due respects to the Church of England, to which I am indebted for a considerable part of my education, I think it just to publish those Motives which obliged me to take my leave of her. And if it shall appear that I have not rashly quitted her communion . . . I hope she will excuse me." To Joshua Bassett is also fitly ascribed *Ecclesia Theoria Nova Dodwelliana exposita* (Lond. 1713); and what a high opinion of Dodwell as an adversary the writer of the *Essay* entertained is manifest from chap. xvii., in which he styles him "the famous Mr. Dodwell, whom we ought to honour for his learning."

In your last number Mr. Oxenham affirms more than once, that he had "examined the whole evidence of the truth" as to the authorship of the *Essay*. But he must have felt not a little disconcerted upon seeing your statement, that the learned Thomas Hearne had given his opinion, in the Bodleian copy, in these words:—"The following *Essay*, written by Mr. Basset, a Papist, and Head of Sidney College, in Cambridge, in the time of the late King James. The Observations upon it were written by Mr. Edw. Stephens." Hearne, it should be remembered, was a Nonjuror, and was doubtless well acquainted with the writings of his brethren, who were the principal opponents of Joshua Bassett. This is precisely contemporary evidence; and the existence of such a note in that particular copy is explained by the fact that Hearne was then Assistant Librarian of the Bodleian Library.

With regard to Edward Stephens we have a still stronger testimony, proceeding from himself. Mr. Oxenham in the same letter (p. 44) speaks with contempt of "an anonymous pamphleteer, identified with Mr. Edward Stephens ;" and (p. 46) calls him "the reputed author of the violent attack" on the work in question. It happens, that (in pp. 5, 160) the writer of the Observations refers to his having composed *A Vindication of Christianity from and against the Scandals of Popery*. In this treatise he has mentioned the titles of several of his other compositions, and among them *A true Account of the unaccountable Dealings of some Roman Catholick Missionars* ; and as this last book has the name of Edward Stephens printed in the title-page, it is thus completely proved that he was the author of the other two works. It is quite certain also that he is alluded to as "the Reverend Mr. St." in the *Essay* (chap. xvii.), and denoted as responsible for the Observations on it in Hawarden's *True Church of Christ* (pp. 124, 256 : ed. 1714).

Mr. Oxenham, in his Introduction (p. 18), desires to impress upon his readers a conviction that Spinckes does not furnish us with any "independent testimony" respecting Bassett and his purpose. It seems plain from the Preface to his calm and valuable answer to the *Essay*, that his object was to perfect the confutation commenced by Grascome ; and that it was from Stephens, who, he says, "professes to know" the author, that he had at length gained such a distinct acquaintance with him, that he received as unquestionable the statement made concerning him, that he was "in truth a Roman Catholic ;" "no Minister of the Church of England, in a common sense, but of the Romish Communion, and was so long before this work was finished for the press." It was natural that Spinckes should warmly denounce "such an instance of treachery and insincerity ;" and in his title-page we find that verse taken for a motto, "Will ye speak wickedly for God ? and talk deceitfully for Him ?" He tells us also in his Preface, that he was dealing with "no Minister of the Church of England, but a professed Romanist ;" that in this *Essay* there is "nothing like sincerity or honesty ; nothing but tricking and disingenuity from the beginning to the end ;" that "a vein of sophistry runs through it, and that the author's whole business is only to disguise Popery, as far as possibly he can, in a Protestant dress, by palliating some parts of it, denying others, pleading for others that they are not obligatory, and so endeavouring to persuade us that a member of the Church of England need part with

very few, if any, of his principles, to be admitted into that of Rome."

Nevertheless, Mr. Oxenham (Letter in *Foreign Church Chronicle*, pp. 46, 47) persists in maintaining that the *Essay* "bears on its face such convincing evidence of being what it professes to be—the work of an Anglican Clergyman," that "nothing short of unimpeachable testimony to the contrary would lead him to doubt it." It would be difficult to appreciate the grounds upon which he can refuse to be contented with the unassailable contemporary evidence which has been adduced against him. Is there nothing really conclusive in what Stephens, who personally knew the author of the *Essay*, has told us ("Observ. on Title," p. ii), that "it was not written by any Minister of the Church of England at present, but by one, long before it was written and resolved to be published, reconciled to the Church of Rome, and in actual communion with it when it was written and published, and this done upon a special occasion, to support by indirect means a desperate cause"?

Not a small amount of additional light is thrown upon the matter by what Stephens has said in another place ("Observations," pp. 5, 6), that the preparation of the *Essay* might have been "considered and resolved on between" two persons, with one of whom he was in direct communication; and that the work itself was "but an improvement of what the other had done long since" (i.e. in 1685) "in his *Papist Misrepresented and Represented*, which made as much noise then as this has done since, and of what was begun by Veron, and promoted by Condom (Bossuet) before." This mention of Gother's celebrated work is very interesting and decisive, and the character of the *Essay* is here exactly described. Bassett and Gother, or Goter, had both been members of the Church of England, and both were now renegades. Stephens speaks of Gother as having been "a friend" of the author of the *Essay*, and their intimacy and co-operation may sometimes have given rise to confusion with regard to their anonymous writings.

The late Mr. Oakeley, afterwards a convert to Rome, looked upon the *Essay* as a "very curious book," and candidly expressed his opinion concerning it in the following words:—"Of this *Essay*, ingenious and (on the whole) conclusive as it is, I am ready to admit that it seems to me, for the reason I have just given, partial, if not disingenuous. Also I will add, that in the extracts which the writer has made from the works of English theologians (the most important

of which I have verified and find correct) he has not always been sufficiently observant of *collateral* qualifications in the context of what he cites" (*The subject of Tract XC. examined*, p. 42: Lond. 1841).

I fear, Mr. Editor, that my communication is already too long; but though it is not my object to facilitate the publication of a new and corrected edition of Mr. Oxenham's *Eirenicon*, I can hardly abstain from pointing out a few mistakes, which have unavoidably come before me.

There is an interpolation in what Mr. Oxenham has called the "Original Title-page;" for the words, "John Nutt, near Stationers' Hall, 1704," are not to be found in the reprint of 1781, which he professedly was following.—In p. 22, Bishop Pearson, who died in 1686, is placed with Bishop Butler in the eighteenth century.—Page 32, Cardinal Pole's *Reformatio Anglie* was not "published at Rome in 1666," but in 1556; see Dodd, i. 479.—Page 33, "Gentien, Hervet, Despenser," really signify Gentien Hervet, and Claude D'Épence or Despence.—Page 39, Kirkpatrick, instead of Fitzpatrick, is named as the compiler of the *Life of Bishop Doyle*.—Page 120, Almain, not "Alma," was the Doctor mentioned by Cardinal Bellarmin.—Page 164, Canons were not passed "under King James I., an 1663," but in the year 1603.

In p. 124, after the reference to Richerius, "Hist. Conc. Constant. p. 259," Mr. Oxenham omits "Edit. Colon. in 4to," and then declares that there was not any work of Richer's with such a title. The fact is, that "Historia Concilii Constantiensis" is the commencement of the heading of Cap. iii. Lib. ii. of his *Hist. Concill. Gener.*, 4to, Colon. 1681.

In p. 130, relative to the fidelity of the subjects of deposed Princes, Mr. Oxenham has cited an authority in this manner,—"*Canon Remonstr. Hibern.*," and he has added in a note,—"I have not been able to discover to what document the author is referring; apparently some protest of the Irish Catholic Bishops against the action of the Court of Rome." Doubtless it would be extremely difficult to find any *Canon* of that sort amongst Irish records; but it is sufficiently easy to trace Redmond Caron's *Remonstrantia Hibernorum contra Lovanienses*, fol. Lond. 1665; for which see Ware's *Writers of Ireland*, p. 145, ed. Harris; or Bishop Nicolson's *Irish Histor. Lib.*, p. 22, Lond. 1776.

When Mr. Oxenham assents to the truth of the assertion of the

author of the *Essay* (p. 255), that "it is evident reading the Scripture in the vulgar tongue is allowed" in the Church of Rome, it would be well for him to compare with it an interdict in the Index of Prohibited Books,—"*Biblia vulgari quocumque idiomate conscripta.*" And let him not remain under the delusion (p. 263), that the omission of the Second Commandment in Romish Catechisms is owing simply to a "different arrangement" of the Decalogue. He should understand that the mutilation complained of is a matter of ancient date; and that it first took effect in England, under the influence of Rome, about a hundred years after the formation of the Decrees of the Second Nicene Council in favour of Image-worship, when the Preface to King Alfred's Laws was composed. (Lambardi *Archaisonem.* p. 15, Cantab. 1644; Spelmanni *Concill.* i. 354.)

In conclusion, I would venture to advise Mr. Oxenham not to lose sight of the disrespect shown by the most able of all the defenders of Romanism—Cardinal Bellarmin—to those who are ready to say "Peace, peace, when there is no peace,"—(and of such persons Joshua Bassett may fairly be regarded as perhaps a matchless example)—"*Isti pii et pacifici viri necessariò sunt omnes facti et simulati*" (*Disputt.* tom. ii. col. 678, Ingolst. 1601.)

R. GIBBINGS, D.D.

Trin. Coll. Dublin, March 24, 1880.

## Notices.

**Russia and England from 1876 to 1880. A Protest and an Appeal.** By O. K. [Longmans, 1880, pp. 375.]

Any one who comes forward in the time of national and international excitement, to speak words of soberness and charity, does a good work, which, though unappreciated at the time except by a few, is afterwards recognized at its true worth. We are of those who demanded a hearing for the views of "O. K." at the time that they were least popular, and the only reasons why we do not now give a larger space to their illustration are—first, that we have already reviewed the parts of the goodly volume before us when they were originally published in detached portions; and secondly, that there may be less urgent need of maintaining and defending those views at the present moment than there was two years ago. The book is an

able argument from the Russian stand-point, "protesting" against the misrepresentation to which Russia was subjected during the late war, and "appealing" for greater generosity on the part of the people of England in estimating the motives and purposes of the people of Russia. It is written throughout in a spirit of thorough friendliness to England, with which we are sure that no Englishman can fail to be touched, whether or no he assents to the arguments, advanced with all a clever woman's wit and skill and more than an average woman's force and talent. O. K., which, it is no secret, are the initials of Olga Kiréeff, has made many friends among Englishmen, not only by her personal characteristics, but by her warm-hearted and persistent belief in English honesty and uprightness, at the very moment when hostile cries were being raised against her country and the cause that she held dearest, from apparently the length and breadth of England. With a woman's faith in those to whom she has once given her confidence, and with more than a woman's philosophic patience under a passing storm of misrepresentation and obloquy, she continued her work of "appeal" and "protest," and her words have not been in the end unheard. In the last chapter she apologizes for any word of bitterness that may have fallen from her. She need not have done so. It is true that there is a different tone in different parts of the book. The beginning is full of hope, which changes to bitter disappointment when Lord Salisbury's first circular from the Foreign Office showed, that on Lord Carnarvon and Lord Derby's withdrawal from the late Cabinet the pro-Turkish policy of the English Government was to be intensified; and a certain degree of resentment is shown against some of even Mr. Gladstone's statements. But she never passes beyond the due bounds of courteous argument or remonstrance; and the occasional anger of a friend is no sign of want of friendship. The following are the last words of a book full of interest, full of talent, and full of kindest feelings towards England:—

"Coming back to the principal object of my book, I must repeat what I have already said several times: England and Russia, cordially united, can overcome many difficulties, otherwise insuperable, and serve many good causes worthy of the support of two great Christian powers.

"We must unite in order to atone for the sufferings already occasioned to others by our mutual hostility. It is a debt of honour, which has to be paid before the others, and no time should be lost before moving in that direction. . . .

"Once more, then, I review in these 'last words' the question which I have pressed, I fear, perhaps almost *ad nauseam*, in every page: Why can we not be friends?

" This inflamed animosity, so sedulously fostered by interested parties, is a reproach to our intelligence and our sense of duty.

" We both have nothing to gain, and very much to lose, by substituting hatred for cordiality, and suspicion for confidence ; nor is it we alone who suffer. Every human being between the outposts of the two empires is more or less affected by the relations existing between England and Russia.

" The Russian people have been reluctantly driven into an attitude of antagonism to England. Gladly would we hail any prospect of escape from that involuntary position, and heartily would we welcome your co-operation in that task of developing the liberties of the Christian East which is now proclaimed as the policy of Liberal England, but which has always been the historical mission of my country."

**La Réunion des Eglises. Par Ignace de Döllinger.**

Traduction de Madame HYACINTHE LOYSON. [Paris, Sandoz et Fischbacher, pp. 168.]

Strangely enough no German edition of the course of lectures delivered by Dr. von Döllinger, at Munich, in the year 1872, has been given to the world. The manuscript notes from which the lectures were delivered share the fate of many other manuscripts of the great Munich theologian, which await the last touches of the author's hand, and remain still unpublished because the time cannot be found for adding these last touches. An English edition was issued by Mr. H. N. Oxenham, with the consent and approval of the author, in 1872 ; and from the English edition Madame Loyson has made the present translation into French.

We congratulate Madame Loyson on her work, which may serve as a supplement and assistance to her husband's labours in Paris. The lectures are the *chef-d'œuvre* of the German theologian, and the lessons which they inculcate are most needful for France at the present moment—if only her statesmen and ecclesiastics would take them to heart. There is much in them which should strike a responsive chord in the French mind, and now that the German's words are presented in a French dress—the book is excellently translated, and reads like an original French work—they may, we may hope, find a hearing. It should surely be a matter of interest, for example, to French politicians at the present time, to see a great ecclesiastical historian's judgment as to the effect of Jesuitism on the destinies of the nations which have cherished it in their bosom. Paraguay, Japan, North America, Abyssinia, Spain, Germany, Bohemia, England, Sweden, Russia, Poland, Portugal, France, are made to give their damning testimony, one after the other (pp. 135—140). The anti-Jesuit speeches lately made in the French Senate, would have gained

in solidity, and would thereby have been so much the more convincing, had the orators first studied these few pages.

To ourselves the lecture on the English Reformation is naturally the most interesting. It contains some mistakes, such as that Elizabeth "took the place of the Pope like her father and brother, Parliament having devolved the ecclesiastical supremacy on the Queen," where the world-wide difference between the "headship of the Church," which was repudiated by Elizabeth, and the "supreme government of the Church," which she resumed as one of the ancient rights of the Crown, are ignored. But in spite of a few blemishes of this kind (which may, perhaps, be non-existent in the unpublished MS. notes), no sketch of the English Reformation made by a foreigner approaches that of Dr. Döllinger for its fairness and accuracy. The French dress gives it a freshness in the present edition, which adds to it attractiveness.

**The Ancient British Church: An Historical Essay.** By JOHN PRYCE, M.A., Vicar of Bangor. [Longmans, 1878. Sm. 8vo, pp. 292.]

**Legends of the Saxon Saints.** By AUBREY DE VERE. [C. Kegan Paul and Co, 1879. Sm. crown 8vo, pp. 289.]

**The Scoto-Irish Founders of the Anglo-Saxon Church.** By G. H. ROSS-LEWIN, M.A., Curate of Hurworth-on-Tees. [Wm. Poole, 1880. 8vo, pp. 40.]

If any one wishes to plunge into a chaos of confused and contradictory theories, we recommend him to study the ethnology of the British Isles. The uncertainty<sup>3</sup> is not confined to those legendary times when "Hu Gadarn first brought the race of the Cymry into the Island of Britain from the land called Defrobani, where Constantinople now stands;" it extends into what we usually consider the historical period. For instance, it is still a matter of dispute whether the Angles and Jutes, and Saxons exterminated the existing inhabitants, so that the subjects of King Alfred were all of Teutonic descent; or whether the greater part of the women and many of the men were spared, so that from the first there has been a large admixture of Celtic blood in the English people.<sup>4</sup> To complicate the matter

<sup>3</sup> Mr. Pryce is inclined to believe in the existence of Turanian settlers in these islands before any Celts arrived. We doubt whether there is sufficient foundation for such a belief, but (as he says) "the whole subject is in so doubtful and shifting a condition that at present a guess at truth is necessarily almost the highest aim of critical research" (p. 1).

<sup>4</sup> See *The Pedigree of the English People*, by Dr. THOS. NICHOLAS. [C. Kegan Paul.

still further, we find theories thrown across our path like that maintained by Sir William Betham, viz., that the present Welsh are not descended from the ancient Britons at all, but from the Picts, by whom the ancient Britons were conquered and destroyed on the departure of the Romans.<sup>5</sup>

The uncertainty which hangs over the ethnic affinities of our ancestors is parallel to a similar uncertainty which hangs over the origin of their Christianity. Mr. Pryce, in the interesting book which heads this article, enumerates ten different agencies to which the introduction of the faith into Britain has been ascribed: namely, (1) Bran, the father of Caradog, (2) St. Paul, (3) St. Peter, (4) St. Simon Zelotes, (5) St. Philip, (6) St. James the Great, (7) St. John, (8) Aristobulus, the *Arwystli Hen* of the triads, (9) Joseph of Ari-mathæa, (10) Missionaries sent by Eleutherius from Rome, at the request of Lucius, a British king. For none of these does there seem to be any real evidence; and Mr. Pryce regards their diversity as indicating that Christianity was introduced "by different and independent agencies, at different times, from different places, and at different points in the island."

There is perhaps not so much uncertainty, but there is as much current misstatement, about the conversion of the Saxons and the other Teutonic races. The effects of St. Augustine's mission were limited, and were almost obliterated after the first impulse had spent its force. The true apostles of the English were the disciples of St. Columba. Mr. Ross-Lewin has crowded into his shilling pamphlet a great deal of information concerning these holy men and their labours, and we hope he may succeed in rescuing their names from the oblivion to which we are too apt to consign them. He has given us many interesting facts, and references to authorities by whose aid we may extend our inquiries still further.

The same conclusion as to the work of the Irish missionaries will be forced on the mind of any one who reads Mr. Aubrey de Vere's book of legends in blank verse. His preface, which is in prose, is in our judgment the most interesting part of the book. He very ably delineates the character of our forefathers, and points out in what respects it was adapted to the reception of Christianity, and why that reception was retarded. He dwells upon the brotherly love that subsisted between England and Ireland at the end of the

<sup>5</sup> *The Gael and Cymbri* (Dublin, 1834), p. 333. The Welsh were therefore never subject to the Romans, and consequently their language has but little Latin in it (p. 397).

seventh century, their noble rivalry in foreign missions, and the great number of Saints which adorned both of them at home. In a book entitled *Legends of the Saxon Saints* it is rather surprising to find the first poem headed "Odin." But it is "Odin, the man," not the Pagan Deity, who is thus celebrated as a precursor of the Saints, His history is summarized as follows :—

"Odin, a prince who reigned near the Caspian Sea, after a vain resistance to the Roman arms leads forth his people to the forests north of the Danube, that, serving God in freedom on the limits of the Roman Empire, and being strengthened by an adverse climate, they may one day descend upon that empire in just revenge ; which destiny was fulfilled by the sack of Rome under Alaric, Christian King of the Goths, a race derived, like the Saxon, from that eastern people."

Surely there is a great deal of speculation here. The other Saints are of a less doubtful description ; they certainly existed, and were orthodox Christians.

We have hardly said enough in commendation of Mr. Pryce's *Ancient British Church*. It was originally a prize essay, and still retains some of the faults which attach themselves to that kind of composition. These, however, are but slight blemishes. The history of the Primitive British Church, and of the Church of Wales after the English conquest, is worked out with great care, and summarizes the fruit of much painstaking and intelligent research. Details are given with respect to the various dioceses : the character of the monastic institutions is investigated : the relation of the Welsh Church to St. Augustine's mission, and to the English Church of later days, is temperately discussed : and we can only wonder that so small a volume should contain so much valuable matter. It would be improved by a more systematic arrangement of its parts—by being in fact rewritten as a history, not as an essay ; but it is an invaluable guide to any student of the early progress and phenomena of Christianity in this country.

**The Lay Folks' Mass Book ; with Appendix, Notes, and Glossary, by THOMAS FREDERICK SIMMONS, M.A., Canon of York, &c.** [London, *Early English Text Society*, 1879.]

This book, which is indebted to the editor for its title, is a rhymed treatise on the Mass, designed for the edification of the laity. It is of great interest and value, being "the only document" known to Canon Simmons "that enables us to know the prayers which the unlearned of our forefathers used at Mass. Six manu-

script copies are known, ranging from the fourteenth to the sixteenth century. Four of these are printed *in extenso*, viz., B., from the British Museum; C. (a Rievaulx MS.), from Corpus Christi Library, Oxford; E., from that of Caius College; F., from that of Henry Yates Thompson, Esq.; and various readings are given from A. (a fragment of 130 lines), in the Advocates' Library, Edinburgh: and D., in the University Library, Cambridge. Being adapted to various local use, these copies differ in length and other particulars. The longest, B., reached to 629 lines; while the shorter, F., contained only 364.

In three of the MSS. (B., E., A.,) the original authorship is ascribed to "Dan Jeremy" (curiously transformed in the later C. and D. into St. Jerome), whom the editor identifies, very probably, with one Jeremias, who was a Canon of Rouen and Archdeacon of Cleveland, in the twelfth century. It was originally written in Norman-French; but by the close of the thirteenth century, the prevalence of English, even among the higher Norman families, made an English version necessary.

The chief texts, B. and E., "in the main, and apart from dialectical alterations, reproduce the English version of the translator." The others more or less vary, paraphrase, and curtail it. As first written, the book treats the Mass as if it were still the common service of the priest and people, the latter standing at certain parts and "answering on high." This may be gathered from the above-named texts; but according to the later C. and F., while the priest celebrates, the people only kneel, and pray privately. The several texts also vary in dialect according to the part of the country for which they were intended. One of them (F.) is further "adapted to the practice of smaller churches and chapels in England, where the priest vested before the people." Hence a prayer, which in B., E., C. is said by them during the singing of the Introit, is in F. said "the whiles he doth on his westemente," before the Confiteor.

Canon Simmons thinks that B. and E. retain the ritual of Rouen. Is it not probable that when the version was made there was a greater resemblance between English and Norman use than our surviving Missals always indicate? The retention of a ritual strange to our people would in a great measure have defeated the obvious purpose of the version and its adaptations. In one instance, for example, pointed out by Mr. Scudamore (*Notitia Eucharistica*, 116, ed. 2), the West Midland text E. represents the use of Hereford equally well with that of Rouen. In all three the chasuble is put on

some time after the other vestments. The Rouen rubric (about A.D. 1300), after directing the priest to put on amice, albe, girdle, and maniple, proceeds thus:—"Postea accensis luminaribus, accipiat stolam cum duabus manibus, et stans ante altare induat se" Martene, *De Antiq. Eccl. Ritibus*, I., IV. 12, n. 16). In the Hereford the interval is greater, "Postquam sacerdos induerit se amictum et albam, stans ante altare incipiat antiphonam, *Introibo*." It is not said when the chasuble is to be put on. The tract of Dan Jeremy implies an interval by speaking of the priest as being "reuysh right" (B.), or "re-wesshut ryght" (E.), before he assumes the chasuble, but does not tell us how the interval is employed. Evidently he put on all but the chasuble in the vestry, and took that when he came up to the altar. The reading of E. is:—

"When þe awter is all dyght,  
And þe prest is re-wesshut ryght,  
þen he takus in bothe is hondus  
A cheseputt cloth on þe awter hongus,  
And komus a lytul downe,  
And dows hyt at a-poune."

We have hitherto gone on the supposition that the reading "cheseputt cloth" is correct; but what if after all it be, as Mr. Scudamore thinks possible, an erratum for "corporal cloth." In that case the obvious difficulty of understanding how the priest can be "vested right" without a chasuble does not occur. The expression "chasuble cloth" is also said, and we think justly, to be very unusual. The editor indeed defends it, although he confesses that "the writer of this MS. has abundantly proved that he was both ignorant and puzzle-headed" (p. 185). He alleges in its favour passages in which "cloth" is used for garment, vestment, or the like. This argument, however, does not meet the objection. The chasuble was a "cloth;" so was the cope; so was the rochet, &c. But do we ever hear of "a cope cloth," "a rochet cloth," &c.? The text B., which is in a northern dialect, has simply "a cloth"—a very unlikely expression, we think, for the chasuble, which was waiting on the altar to complete the priest's equipment, but natural if a corporal is intended by it. Another difficulty is seen by Canon Simmons in the statement that the priest "comes obac a litel *doune*" (B.), when he puts this "cloth" on. We think there is weight in this; but it is not decisive for the chasuble; for a single person who attempts to put a long corporal on an altar will find that in arranging it carefully he has to step a little down. The fact anyhow is probably only introduced for

the sake of the rhyme. Perhaps, however, the reader will prefer Mr. Scudamore's alternative suggestion, viz., that B. refers to the corporal and the altar ; but that the west country scribe of E., accustomed to the Hereford rite, introduced the chasuble and priest in their stead.

Such discussions as that into which we have now been led have seldom much intrinsic interest ; but they are both interesting and important, if they can be made to throw any light on the degree of care and intelligence bestowed on the scanty *apparatus precum* provided for the spiritual wants of the more devout among our fore-fathers.

With the *Lay Folks' Mass Book* Canon Simmons has printed five ancient forms of Bidding Prayer, all of York use, and the York Hours of the Cross ; while in the Appendix we have the York Order of the Mass for Trinity Sunday, c. 1425 ; several authorized expositions of Eucharistic doctrine, from Thoresby's *Catechism*, 1357, from the determinations of the Bishops on the trial of Sir John Oldcastle, and the *Liber Festivalis* ; a tract on preparation for Communion, c. 1400 ; another in metre on *The Manner and Mede of the Mass*, from the Vernon MS. in the Bodleian Library, c. 1370 ; and lastly Lydgate's metrical *Merita Missæ*, c. 1400.

It has often been asserted of late that "transubstantiation" does not imply that the "matter" of bread and wine cease to be. We find from the "determination" above mentioned that the doctrine maintained by the Bishops against Sir John Oldcastle was this : "That after the sacramental words be said by a priest in his Mass, the *material* bread that was before is turned into Christ's very body, and the material wine that was before is turned into Christ's very blood ; and so there leaveth on the altar no material bread, nor material wine."

We would direct attention also to another point of painful interest brought before us in this volume. In an appendix to his notes, p. 389, the editor prints what is left of Lydgate's *Venus-Mass*, a blasphemous parody on the Eucharistic office addressed to Cupid. It is complete to the end of the Epistle. Every section is headed by corresponding rubrics from the Mass. Thus we have the "¶ Introibo," the "¶ Confiteor," &c. To make the character of the poem clear, we will ask the reader to bear with us while we quote the first lines of the

¶ *Gloria in excelsis.*  
"Worship to that lord above  
That is called the god of love ;  
Peace to his servants, every one,  
True of heart, stable as stone," &c.

When we say that Lydgate was a Benedictine monk in priest's orders, and the author of several serious pieces on the Eucharist, we have said enough to show the utter absence of true reverence and right religious sentiment in the nation that could encourage such treatment, on his part, of the holiest mystery of the faith. Scotland was disgraced by a similar prodigy of blasphemous literature in Sir David Lyndesay's *Testament of Squyer Meldrum*, in which are given directions for the performance of a "Venus-Soul-Mass."<sup>6</sup>

The value of the volume is greatly enhanced by the copious and learned notes of the accomplished editor. If we have a fault to find with them it is, that the matter is sometimes redundant, and that the style, being somewhat loose and diffuse, is not the most suitable for annotation.

**Histoire de l'Espagne depuis les premiers temps historiques jusqu'à la mort de Ferdinand VII.** Par M. ROSSEEUW SR. HILAIRE, Membre de l'Institut ; Membre Correspondant de l'Académie de Madrid. Ouvrage couronné deux fois par l'Académie Française.

After forty-five years of unremitting labour, M. R. St. Hilaire, Professor at the Sorbonne, has completed the fourteenth and last volume of his *Histoire de l'Espagne*. This voluminous work is probably the best and fullest history of Spain in the French language, and from the great pains and deep research bestowed on it by its author, will probably take its place in France as a standard book of reference on that subject. Commencing with the earliest times, it terminates with the reign of Ferdinand VII., in 1833. It is written in the graphic and picturesque style which is peculiar to French historians ; and the last two volumes which have just appeared are especially interesting to the English reader, containing as they do the history of the war of independence, in which British valour took so prominent a part. The details of this heart-stirring episode are told with spirit and animation. M. St. Hilaire also displays commendable impartiality in condemning Napoleon's criminal mistakes, mendacity, and treachery, especially in connexion with the Bayonne plot, and the attempted subjection of Spain which followed it.

It is pleasant also to find a French historian doing such ample justice to the skill and perseverance with which Wellington carried on

<sup>6</sup> In our own day Mr. Rosetti has published, among his amatory poems, some of which are of a very licentious character, a sonnet conceived in the same spirit, and formed on the same lines.

the protracted struggle, and which so greatly aided to bring about the downfall of the first Napoleon.

The work is written in a thoroughly Christian spirit, from a Protestant point of view, M. St. Hilaire being a distinguished and zealous member of the French Protestant body, as well as a strong Republican in politics. On the whole, however, it is pervaded by a very fair and impartial spirit. We conclude our notice with the following extract :—

“ The character of the Spanish people, thanks to the divers elements of which its nationality is formed, is a compound of contrasts. We will only recall here the two most striking ones ; first, the worship, the fanaticism, for royalty, united to that for local liberties—two characteristics which exclude each other ; then, side by side with a passionate devotion to the king, a childlike submission to the priest. These are the two rival powers which dispute its obedience.

“ And now, we say in conclusion, to this people, whom we love, though we have often been obliged to blame—between these two opposing influences there must be a choice ! Absolute power has had its day with you ; it has happily been replaced by constitutional monarchy, to which we wish long life (in Spain, at least), as well as to the monarch who represents it. Local liberties are merged into a constitution which gives equal rights to all, and in which none are either privileged or excluded. Now, clerical despotism has had its day, as well as monarchical despotism ; for it, too, a substitute should be found. Rome and the *Syllabus* have declared war against modern society ; it is for Spain now to decide whether she will associate herself with a movement which is bearing Europe towards new destinies, or by fixing herself for ever in the grooves of the past, take a vow of immobility ; for every people which does not advance, recedes. . . .

“ But the Spanish people has already replied to our question, and its choice is made. . . . It has broken the yoke of absolute monarchy, correcting its abuse, without renouncing its principle,—will it remain subjected to clerical absolutism, more permanently dangerous, for kings die, and the clergy never dies ?

“ By inviting Spain to set herself free from this ecclesiastical yoke, which has weighed her down for so many centuries, is it because we wish to urge her towards unbelief ?

“ God forbid ! The Spanish people is the most religious people in Europe ; and it will remain so, for nations do not belie their nature, but preserve it for centuries, as well as through the most differing phases of their history. Let it preserve, then, as its most precious patrimony this depth of native piety . . . an instinct which makes people great and free. But instead of receiving her watchword from the priest, let Spain receive it only from God and her conscience. May the eye of the traveller be no longer pained by those semi-pagan processions, which seem to belong at the same time to the theatre and the Church. May those convents, to which so numerous a portion of the population repairs to bury itself, in order to escape from the sacred law of labour, cease to sanctify idleness by decorating it with the name of the contemplative life. Finally, may Spain, shaking off her long torpor, remember that nations, like individuals, are made, not to contemplate, but to act.

May the Gospel and liberty, accustomed to walk hand in hand, be the two bases of the new social and political order she is preparing to construct. . . . The last wish we frame for her is, that she may walk with a firm step towards her double future, and remain for ever a religious nation, while at the same time she becomes a free people."

We do not imagine that Spain will ever become a Protestant nation. The traditions of the past and the extremely conservative disposition of the people will never allow it. Moreover, both in Spain and Italy the experiments that have been made in a Protestant direction have been for the most part failures, and degenerated into unbelief. There is an utter want of cohesion in Protestant sects, which only too plainly proves the necessity of Episcopacy. Our hope for Spain, and for France too, is in a reformed Catholicism alone. We strongly recommend M. St. Hilaire's work to all those who wish to be thoroughly acquainted with Spanish history.

**Guilene : Notes of an Autumn Tour.** By ALGERNON TAYLOR. [London, C. Kegan Paul, 1879. Pp. 171.]

Our readers are probably acquainted with Mr. Taylor's *Convent Life in Italy* and *Scenes in French Monasteries*. In his present volume he introduces us to a region little known to tourists, although its archaeology and architecture are well worthy of study, and its natural scenery is by no means unattractive. His head-quarters were at Conques, a small town in the department of Aveyron, which is conterminous with the ancient province of Rouergue. The name Rouergue, by-the-bye, as well as Rodez (the chief town) is connected by Mr. Taylor with the Ruteni of Cæsar, and is regarded as a trace of some wanderings of Ruthenian tribes into the very heart of Gaul. Ethnologists are becoming sceptical as to the detection of primitive migrations by means of proper names : and we certainly cannot believe in the appearance of Ruthenians (whose home is in Poland and Hungary) in the South of France without further evidence.

Conques is little more than a village, and its people are almost wholly engaged in the cultivation of the vine. It is celebrated, however (or ought to be) for two things—its church and its convent. Its church, consecrated in 1050, is held to be the finest specimen of the so-called Norman architecture in France. It is remarkable for the gigantic size of the triforium, which extends round the whole church, chancel and transepts included. The convent was founded in the time of Charlemagne, by Louis le Débonnaire, then Duke of Aquitaine, and is now held by a colony of the Canons regular of Pré-

montré. In this convent Mr. Taylor, who is himself a "Protestant without prejudice," stayed for some time, sharing the meals and common life of the brethren. His account of their daily occupations, and of their various characters, is interesting and instructive. Though the community only numbered nineteen members, he found in it examples of the saintly monk, the humble monk, the courteous monk, the studious monk, and the easy-going monk. He gives us also some valuable information on the music in church and convent.

After his stay at Conques, Mr. Taylor made excursions to the neighbouring towns and departments; and we hope that his account of them may tempt some travellers to wander sometimes off the beaten track, and to study the remains of antiquity, as well as the social and religious condition of the people, in those parts of France which are to most Englishmen an unknown land.

We think that Mr. Taylor shows an exaggerated and mistaken modesty in avoiding the use of the first person singular. The periphrases which he uses for it—e. g. "the stranger," "the inditer of these stray leaves," "the English traveller," and so on—give an air of affectation, and almost of oddity, to his book. And in what sense is the epithet "soft" applied to the curvature of the parabola—"the soft curve lines traced by the sections of a cone" (page 75)?

**The White Month.** By the Author of "The Rose Garden," "Unawares," "Cartouche," &c. [Smith, Elder, and Co., 1880.

Pp. 324.]

This book reaches a higher level than any of the tales published by the author, which we have already on more than one occasion commended. Each personage in the story stands out clearly, with his or her own characteristics—the true-hearted, affectionate, cross abbé; the dried-up M. de Keragnac; the sweet, self-sacrificing Marguerite; the kindly old doctor; the chevalier; the peasant's children, and the rest; but it is in Madame de Keragnac's portrait that the artist's pencil is chiefly discernible. M. de Keragnac is a widower with one daughter, who first appears as an engaging child. When she has grown up, her father, who has given himself to natural history, determines that it will be better for her and for himself that he should marry again, and in accordance with this gravely-adopted resolution he takes a wife, who, he hopes, will add to the calm cheerfulness of the household. But Madame de Keragnac enters into matrimony with very different views from her husband.

She is one of those women whose selfishness takes the form of jealousy or, as they think themselves, love. Such women are the torment of all connected with them—first of a brother or sister, then of a husband, and, lastly, of one of their children. The brother or sister soon shakes off the intolerable burden by quarrelling; the husband is driven to stern repressive acts of authority, or to sarcastic indifference; but the child, if a girl, is an almost helpless victim. Madame de Keragnac had quarrelled with her sister in an early life unknown to M. de Keragnac. As soon as she comes to her new home she demands the exclusive affection of both husband and daughter, and begins at the same time to hate the daughter as robbing her of her husband's love, and to hate the daughter's lover as robbing her of the daughter's love, and to hate her husband (these women's love and hatred are hardly distinguishable) for not paying her back in full the debt which she imagines that he owes her in return for the love—for she imagines it to be love—which she bears to him. Raoul de Chateaulin's attachment to her step-daughter does not please her.

"It never would have pleased her that an influence should come between herself and any one for whom she cared. And she did care for the girl. She had moments—hours of fierce agony over her husband's indifference; and in such anguish it was sweet to turn to Marguerite, and to taste the solace which the girl, quite unconsciously, bestowed. Therefore she disliked Raoul, who, she felt sure, would soon deprive her of this solace. At the same time she had no intention of opposing him. Her liking for Marguerite was quite subordinate to the passionate longing with which she yearned for her husband's love; and it was possible—or so she told herself, with a piteous attempt at self-deception—that left alone with him, he, too, might feel the want of a closer bond, a new sympathy. She caught feverishly at the hope, and yet knew that it was vain" (p. 72).

Unfortunately, before the marriage can take place M. de Keragnac dies suddenly. The jealous "love" of Madame de Keragnac immediately closes around poor Marguerite. The incipient dislike of Raoul de Chateaulin turns into furious hatred now that it is Marguerite's affection which has become her first craving; and she persuades herself, as such women can, that it was Raoul that murdered her husband. At first she conceals this mad fancy from Marguerite, but it bursts from her in one of her paroxysms of rage in which Marguerite discovers the state of the poor woman's mind.

"What sad knowledge had not forced itself upon her in these few minutes—knowledge against which she had battled—knowledge which she felt too weak to bear alone! She looked at the trembling hands, the sparkling eyes, the hot flush on her step-mother's cheeks, and all her

anger died away in a vast overwhelming pity. She went up to her and kissed her. 'Do not say any more,' she said, very gently and tenderly. 'But now you understand?' said Madam de Keragnac, catching her hands in her own burning clasp. 'Yes, yes,' said Marguerite, 'I understand' (p. 171).

From this time the girl devotes herself to the care of her step-mother, in spite of the remonstrance of the medical man whom she has called in and the patient distress of her fiancé. She finds soothing occupation for the diseased mind by opening a sort of hospital for the famine-stricken Bretons during the Prussian invasion, and this serves as the means of restoring Madame de Keragnac's long-alienated sister to her. At the end of the war, Raoul de Chateaulin, having been supposed to be killed in a sortie from Paris, finds his way back, and Madame de Keragnac's affections having now concentrated themselves on her sister's little boy, who is warranted "to absorb any amount of affection," he and Marguerite are at length able to be married. The plot of the tale is excellently constructed, but for it we must refer our readers to the pages of the book itself. We feel sure that those who read the book for the story will read it a second and a third time as a study of character. The following is a specimen of the graver style of the author, showing a profound insight into more than one of the mysteries connected with the affections and working of the human heart:—

"M. de Keragnac's face changed while he listened (to his daughter's singing), softening a little, as it had not softened during the previous conversation; and his wife, who never lost a shade of expression in his countenance, turned from him, and went out of the room with a swelling heart. No one will pity her. We are all impatient of the sadnesses which do not appeal to us from their youth, their beauty, their unexpectedness; it is the contrast between these and the dark cloud of sorrow which chiefly touches us. After all, the interest which, for three hundred years, has drawn those who have looked into the face of the Cenci, lies not so much in the sweet innocence of the mouth, or the intense sorrow of the eyes, as in the absolute girlishness of the face, the capacity and yearning for happiness which lie behind the anguish, and smite us as if with a reproach. As people grow older, we are impatient that they should cry out against the common lot. Have they not learnt? Do they still expect? And yet it is not always in youth that trouble is hardest to bear, and we might give our sympathy a little longer, and comfort many a sad heart. M. de Keragnac had gone through his storms and trials, and reached a cheerless little haven of his own; but this poor soul who had married him was still buffeting with the waves, had kept her dreams of sympathy, happiness, love, and now felt them carried away in a shipwreck, which was terrible to her. She had never doubted her power of winning him, till his cold indifference crushed her. And by a strange contradiction, the unexpected demand upon an affection which he had not to give, while it repelled him from his wife,

awakened in M. de Keragnac a warmer feeling towards Marguerite, who demanded nothing. He thought of her more; her face came between him and his books; and M. Girardot would have been surprised had he known the real anxiety he felt as to M. de Chateaulin's fitness to be her husband. His last thoughts, before plunging into a scientific analysis of a late geological discovery, were given to Marguerite's future, and not one wandered off to the woman who had left him so sorely wounded" (p. 83).

We are of opinion that the Rev. Godfrey Thring's **Church of England Hymn Book** (Skeffington, 1880, pp. 722) is the best book of the kind in the English tongue. It is adapted to the daily services of the Church throughout the year, and arranged according to the order of the Book of Common Prayer. It is comprehensive and sound, and gives more liberty to the tastes of the congregation that use it than many other hymn books. The book that we naturally compare it with is the *Hymns, Ancient and Modern*; and if we turn to the hymns on the Holy Communion we find that the compilers of *Hymns, Ancient and Modern* insist on our apprehending only one view of the mystery of the altar, and they exclude all hymns that do not teach that view. The view may be a right view, but we desiderate more liberty, and we think that that liberty may be fairly granted to the clergyman who selects the hymns to be sung by the congregation. Mr. Thring gives us this liberty, and we feel that we can breathe more freely. Mr. Hutton, Prebendary and Priest Vicar of Lincoln, has added marks of musical expression (*forte*, *piano*, &c.) to each line of a hymn that requires such a mark, and this will be found to be a very great help towards effective congregational singing. We doubt the propriety of adding the name of the authors of the hymns, and their date, at the bottom of each hymn, instead of, as usual, relegating them to the Index. While we are singing in the church of God our thoughts had better be confined to the words that we sing, and not distracted by questions of authorship, age, &c.; which induce a critical pose of the mind.

In **Sister Dora, a biography** (Kegan Paul, 1880, pp. 257), Miss Lonsdale has given us a picture of Miss Dorothy Pattison's life of self-devotion in the hospital at Walsall, for which the Church may well be grateful. One of the chief charms in the Life is the individuality which runs through it from beginning to end. Anything more different from the conventional nun or sister than Sister Dora can hardly be imagined. We see, all through, the bright, strong-natured, high-spirited English girl, devoting herself to God and to

His work in behalf of Christ's poor with a force and power all her own, except so far as it was derived from on high, finding out new ways rather than acting by rule and measure—reminding us of the exulting and abounding mountain stream, which occasionally overflows its banks, but even then carries life and verdure with it, rather than of the calm flow of the canal, which proceeds on its course with a monotony equal to its submissiveness. There are traces of her original girlish wilfulness even to the last; but we could hardly wish it otherwise, for God's saints bear upon them the marks of their individuality and natural character, however nearly they have been made perfect, like Sister Dora, by faith, and love, and self-devotion, and suffering. We close the biography with a feeling of thankfulness for the example of one so human, and at the same time lifted so high in the scale of humanity, and can well understand the affectionate adoration felt for her by her patients and converts.

Lady Durand, who has given us English versions of several of M. Hyacinthe Loysen's works, has translated from the French of M. H. Lecoultre the Life of Amelie von Lasaulx (**Amelie von Lasaulx, an Old Catholic Sister of Charity and Confessor.** Rivingtons, 1880, pp. 45). The translation is excellent, and the life most interesting. We warmly commend it to our readers, and propose to recur to it in our next number.

Sir William Martin, late Chief Justice in New Zealand, the friend of Selwyn and Patteson, has written a pamphlet, **The Church of the Province of New Zealand** (Torquay, 1879, pp. 41), full of the mature wisdom of a learned English layman, who loves his Church with all his heart, and has had his judgment trained and exercised by the legal profession which he has adorned. We have known two other judges in the last generation—Mr. Justice Coleridge and Mr. Justice Patteson—with whom alone we can class Sir William Martin. The chief purpose of the pamphlet is to prove the right and duty of maintaining inviolate the fundamental provision of the New Zealand Synod of 1865, and so far it is addressed to the Church of New Zealand; but in pursuing his argument the writer is led into a discussion of the true nature of provincial synods, ancient and modern, and the constitutional order of the Christian Church (pp. 16—31), which is of the utmost value to every church, and most instructive. Perhaps the fact that there never existed a “United

Church of England and Ireland," though perfectly true, will be new to some of our readers (p. 38).

The Rev. J. D. Mereweather, British Chaplain at Venice, has published **The Seven Words from the Cross**, (J. T. Hayes, 1880), a short poem, in which a chorus of angels is represented as commenting on each of the Seven Words as they fell from the Saviour's lips upon the cross. We regret that it did not reach us soon enough for notice before Lent; it is entitled a Lenten Exercise, and is conceived in a thoroughly reverential spirit. If we had space, we would gladly take an extract from the chorus on the words "It is finished."

Two manuals of the Ober-Ammergau Passion Play have been issued by Messrs. Rivington, in preparation for the representations of 1880, which began on May 17, and will continue till September 26. One is by the Rev. H. N. Oxenham (**Recollections of Ober-Ammergau in 1871**: 1880, pp. 80), reprinted from the *Guardian* of 1871; the other by the Rev. Malcolm MacColl (**The Ober-Ammergau Passion Play**: 1880, pp. 104), reprinted from the *Times* of 1871. Both are adequate manuals and descriptive records. Mr. MacColl's has an Introduction on the subject of Miracle Plays and Moralities of the Middle Ages. They died out, for the most part, in the sixteenth century, and it is well that they did so. The Ober-Ammergau Play has the same sort of interest attached to it as a live Ichthysaurus would inspire; and if its effect is reverential, as spectators agree in reporting it to be, the result is owing to special circumstances, which must of necessity be rare.

Miss Christabel Coleridge has most successfully reproduced, and illustrated, a touching episode in Portuguese and Moorish history, unknown to most Englishmen, in **The Constant Prince** (Mozley, 1879, pp. 200.)

History is regarded by a thoroughgoing Ultramontane as a block of material, out of which to carve any shape that may be acceptable to the authorities at Rome for the time being. Accordingly, Father Andrea Leonetti has published at the Pontifical press a work to whitewash Alexander VI., which is called **Papa Alessandro VI. secondo documenti e carteggi del tempo** (Bologna, 1880.)

In *The Persecution of Protestants by St. Francois de Sales: a generally suppressed Chapter of History* (London, 1880, pp. 24), Mr. Willis Nevins has proved by irrefragable evidence that St. Francis de Sales, in spite of the halo of light and sweetness in which modern sentimentalism has invested him, acted falsely, selfishly, treacherously, cruelly, in several of the leading transactions of his life. Thus falls another idol before the iconoclastic force of modern historical investigation.

Whatever faults Dr. Littledale has as a controversialist, he is always readable, and never foolish. Mr. Orby Shipley, on the contrary, is generally foolish, and seldom readable. Consequently his attempt at reply to Dr. Littledale in *Truthfulness and Ritualism* (Burns and Oates, 1879, pp. 64) is a failure.

Mr. Burns has written, in the Teetotal interest, an angry and weak reply (London, 1880) to an article that appeared in the *Church Quarterly Review*, on "The Scriptural view of Wine and Strong Drink." Contrary to literary etiquette, Mr. Burns has attributed the article in question to Dr. Hayman, though it was published anonymously.

Heidelberg is an active and flourishing Old Catholic centre, where Pfarrer Rieks has shown great earnestness in the ministry of the Church, and has made good use of the press. The *Altkatholischer Bote* (published weekly at Heidelberg, under the Pfarrer's editorship) has reached its sixth year of issue; and during the past six years there has been kept up a constant flow of publications: *Sketches from the History of Catholic Reform in the Eighteenth and Nineteenth Centuries*; *Catholic Hymn and Prayer-Book for use in (Old) Catholic Worship*, published as long ago as 1875, a new edition of which is now in course of preparation; *Bauer's Liturgy*, in German, with musical setting, arranged for Old Catholic congregations, and used at Mannheim, Heidelberg, Ladenburg, Baden-Baden, Offenbach, Hessbach, and elsewhere: *Old Catholic or Ultramontane?* a well reasoned pamphlet, by Herr Rieks, in reply to a Roman Catholic Pastoral in 1874; *Bishop Reinkens at Mering*, (1876); *Pope Joan*, by Dr. Denk (1877); *The Liturgy of the Mass* in earlier and more modern times, by Pfarrer Boppard (1877); *The Question of Primary Schools* (1878). Our

readers will remember what a friendly reception Herr Rieks and his congregation gave to Bishop Coxe, on his visiting them immediately after the Lambeth Conference.

The Moravian Brother, A. Herzog, in the **Periodical Accounts relating to the Missions of the Church of the United Brethren** gives the following account of the death of the murderer of the late King of the Moskito Indians,—

“The murderer lay chained like a wild beast, and his countenance had a thoroughly bold, hardened expression, as he stood straight before him. He could speak English fluently. He told us that he had often been punished for stealing rubber; that he had his own sister to wife, “as good a Catholic as himself,” and a family of three children; that they went regularly to confession and mass; and that their priest was far better than I, as he always forgave them their sins, which I did not do. Speaking of death, he remarked, “When I am to die, I know the *Mater Dolorosa* will help me.” On Monday, June 30, (1879), the execution took place: the murderer was utterly indifferent” (p. 264).

Signor Luigi Prota-Giurleo has published an able criticism of the present Pope’s Encyclical of August 4, 1879, entitled **Leone XIII. e S. Tommaso d’Aquino** (Napoli, 1880, pp. 25), in which he points out the inconsistency of St. Thomas’s doctrine of the Conception of St. Mary with the present authorized teaching of the Papal Church, and ends by bidding the Pontiff “open his arms to the mother Church of the East, which was separated from the Roman Confession when the Bishops of Rome, through ambition of sovereign power, separated themselves, and repudiated previous Apostolical tradition and the canons of the four first General Councils, which only acknowledged in the Roman Bishop the Patriarch of the West, and not the infallible Vicar of Christ and the absolute monarch of the Universal Church;” and “to embrace as his brethren the Bishops of the Anglican Church, who are spread over all parts of the earth, and are winning victories for the Catholic faith by their religious lives and their learning.” Signor Prota-Giurleo designates himself as Bishop Elect of the National Catholic Church of Italy, *Commendatore* of the Crown of Italy, and *Cavaliere* of the Royal Order of St. Maurice.

Testimony is borne to the value of the Modern Greek version of **Palmer’s History of the Church** (Constantinople, 1877) by the Ecumenical Patriarch having requested fifty copies of it to be presented to him for use in the Theological College at Halki, near Constantinople, and for the seminary, or “Hieratical School,” which is soon to be opened on the same island.

Dr. Overbeck has transferred his mischievous activity to Constantinople and Russia. At the end of August last *The Eastern Star* (Ανατολικὸς Ἀστρίος) announced his arrival at Constantinople, and his purpose of seeking ordination in order to further the establishment of an Orthodox Church in the West, adding a surmise that he proposed to take up the abandoned work of Mr. Hatherly in England. Dr. Overbeck wrote in reply—

“ The chaplain of the Russian Embassy in London, the Protopope Eugenius Popoff, admitted me fourteen years ago into the Orthodox Church. I do not desire the establishment of an Orthodox Church in the West, but I desire the restoration of the Proschismatic Western Church, which, together with her Eastern sister, constituted once the entire Catholic Orthodox Church. . . . For ten years I have been treating this question in several books, and I have discussed it in person with the Holy Synod of Russia. It is not, then, the dream of a fortune-hunter which occupies the attention of the Holy Synod, for my theological aims are well known to many Russians, Servians, Bulgarians, and Roumanians, since they have been published in my books, a list of which I enclose, adding that these are all the books that I have written—for I have never written any heterodox work. Mr. Hatherly I have never seen. I know nothing about him, but what I have heard said by members of his abandoned Church at Wolverhampton.”

We deeply regret to read in the *Tserkovnaia Vaishrik*, the organ of the Holy Synod of Russia, the account of a Meeting of the Society of Friends of Spiritual Enlightenment, in St. Petersburg, on April 4, 1880, at which General Kiréeff, the Secretary, gave an account of Dr. Overbeck's visit to Constantinople. The *Vaishrik* thus summarizes his remarks,—

“ Overbeck, deeply interested in the welfare of orthodoxy, and in the question of its restoration in the West, submitted a draft of a Western Liturgy to the examination of the Holy Synod. When this had given its approval to his ideas, Overbeck, at the expense of the Society, went to Constantinople, to the Patriarch, and after long negotiations with theologians there, and with the Patriarch himself, nothing, as yet, has come of it; his office as a priest was not recognized, he did not obtain permission to preach, &c., &c. Wishing to do away with such unfortunate misunderstandings, Kiréeff advised that some Greek candidates should be invited to finish their education at Russian Theological Academies.”

We are constrained to say, that it appears from the above statement that the Patriarch of Constantinople has been more regardful of Catholic precedent and the comity of Churches, than the Holy Synod of Russia, or the Society of Friends of Spiritual Enlightenment. Ecclesiastically, the adoption of Overbeck's schismatical

schemes appears to us, as at present advised, to be equivalent to crossing the Pruth.

A new religious newspaper—the only periodical of its kind—was started at Athens, on the 1st of March last, called *Θρησκευτικὴ Φωνή* under the joint editorship of Diomede Kyriacus (Professor of Theology at the University, and author of *Ἀπάνθισμα τῆς Ἁγίας Γραφῆς*, which we reviewed last year) and of Ignatius Moschakes. It is to be conducted on the principles of the Oriental Church, and to deal with questions ecclesiastical, theological, moral, and to give information about other religious bodies. We are glad to read :—

“ We shall keep our readers informed, so far as we are able, as to the life of the other Christian Churches, for we do not regard ourselves as having nothing to do with what happens in them, inasmuch as, after all the divisions that exist between us, we do not forget that Christians of all denominations are followers of the same religion.”

Six numbers of a new American periodical, **The Church Monthly Magazine** (20, Vesey Street, New York) have appeared. Each number contains sixty-four pages of “entertaining and profitable matter for Sunday and weekday reading,” and its price is 8s.

Those interested in the work of the Church Building Society, and similar works of Church extension, should take in **The Church Builder**, a new issue of which commenced in January last. It is published quarterly at 6d. a year, by Messrs. Rivington.

**The Address of the Bishop of Auckland to the Synod of the Diocese, Oct. 27, 1879,** is chiefly concerned with the question of Education. Under the head of “Melanesia,” we read, with reference to a subject of undying interest—

“ The account that was given at Fiji some years ago, by natives of the Islands, of the cause and manner of Bishop Patteson’s death, has since been confirmed from two other sources; and there is no longer room to doubt the truth of the well-known story, which has been repeated from Ulawa in the Solomon Islands, and lastly, from the Reef Islands in the near neighbourhood of Nukapu, where the Bishop was killed, on September 20, 1871. A labour vessel, with a man personating the Bishop, or pretending to be sent by him, carried off five men, from the Island of Nukapu; and Bishop Patteson, on calling at the island soon afterwards, was killed in revenge. The five men were taken to Fiji, whence they subsequently escaped to Ulawa ” (p. 14).

**Epistola Pastoralis D. Joannis Baptistæ S. R. E. Cardinalis Pitra Episcopi Tusculani.** The Author of this Pastoral Letter, or Episcopal Charge addressed to the Clergy and

Laity of the Diocese of Tusculum, Cardinal Pitra, is favourably known to some of our readers. His Eminence is Chief Librarian of the Vatican, and Editor of the valuable collection of patristic remains, collected from various Libraries, entitled *Spicilegium Solesmense*. Some of our friends may remember him with pleasure as an honoured guest in English homes more than thirty years ago. He holds an almost unique position among the *literati* of Europe at the present time, as a member of the great religious Order of St. Benedict, and as continuing the theological labours of that learned order, which was rendered illustrious in the 17th and 18th centuries by the names of Montfaucon, Mabillon, De la Rue, and others, who were more Catholic than Roman, and who maintained a friendly intercourse with some Anglican scholars and divines, especially with Dr. Bentley, the celebrated critic, in whose published *Correspondence* their letters hold a prominent place. That such intercourse should now be rare, and have been made almost impossible, is deeply to be deplored, for the sake of Literature as well as Religion.

That some vestige of it still remains in the person of the learned Benedictine Bishop and Cardinal, and Keeper of the Vatican Library, Dom J. B. Pitra, we thankfully acknowledge, and we gladly hail this his "Primary Charge;" and the more so because it commends itself by its well-sustained dignity of Ecclesiastical Latinity, and also by the higher qualities of practical piety and Christian charity. We may exemplify this by the earnest appeal in page 15 on behalf of the observance of the Lord's Day, in which he boldly says, "ferè unica constat apud populos tota Dei cognoscendi et colendi religio;" and he draws a pleasing picture of Christian families flocking together to church on the Lord's Day: "ut verbo Evangelii et canticis sacris, et mysteriorum *spectaculo* (a rather ominous word) fruantur." We should be glad to quote the Cardinal's warning against the dissemination of vicious literature even in country villages of his Diocese. But we forbear; and will only say, with feelings of sincere respect, "talis cum sis, utinam noster esses."

**Life and Work among the Navvies**, by Mr. D. W. Barrett (Wells Gardner, 1880, pp. 157), gives an account of the navvy-work superintended by the Bishop of Peterborough at the time that railways were being carried through his Diocese, and of navvy-life in general, written in a spirit of appreciation of a hard-working and too often neglected class.

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BISHOP WILBERFORCE.<sup>1</sup>

THE greatest blow which the Church of England has received in the last quarter of a century is the death of Samuel Wilberforce; and a serious aggravation of the loss thus undergone has been caused by the death of Canon Ashwell, who has shown himself, in the one volume which he has published, to be a biographer worthy of so great a subject as that on which he was engaged.

In recalling the figures and characters of memorable men with whom we have been acquainted, and ranking them according to their several merits, it seldom happens that we place the same man first in respect to more than one, or at least two, qualifications. Wilberforce was the foremost man of his generation in all points wherein he strove for the mastery; and there was so great a reserve of power, and such versatility of mind in him, that we feel that there was nothing in which he would not have surpassed competitors had he laid aside other matters and given himself to that special study and work. A still more striking characteristic in one so universally gifted was, that he held his intellectual powers well under control, and did not allow himself to be hurried away on any abnormal path from a consciousness of being able to surmount its difficulties. He was called to be a Bishop of the Church, and he made the best Bishop in the Church of England, although she was counting among her prelates (we speak

<sup>1</sup> *Life of the Right Reverend Samuel Wilberforce, D.D., Lord Bishop of Oxford, and afterwards of Winchester, with Selections from his Diaries and Correspondence.* By A. R. ASHWELL, M.A., late Canon of the Cathedral, and Principal of the Theological College, Chichester. [London: Murray, 1880. Pp. 515.]

only of those who have passed away) both Gray and Selwyn. He was called upon to speak in public, and he surpassed all his contemporaries, though one of them was the late Lord Derby, and another Mr. Gladstone. He was thrown by circumstances into the midst of English social life, and he outshone in it those that made it their chief pursuit to shine. Had he been a politician, he must have been Prime Minister. Had he devoted himself to law, philosophy, history, poetry, he has shown that he would have excelled in each. It is his great glory that, having been so gifted, he subordinated every other study and pursuit to that of being, in the most perfect manner of which he was capable, a Bishop of the Church of Christ.

There is a remarkable unity in the life of this versatile man. Possessed of sympathies both wide and intense, he touched every school within the Church of England and in the English nation, and appeared to draw nearer now to one and now to another of them, but throughout his whole career he was essentially an Anglican of the old historical Anglican type. He was brought up in a school which we are accustomed to call Evangelical; but the sympathies of that school were much wider than those of the school which succeeded to its name and traditions. When we look at the theology of the elder Wilberforce and the two Sumner brothers, we are surprised at the vein of Churchmanship running through it, and if young Samuel Wilberforce may be supposed to have received some party bias from his immediate surroundings, this was corrected by his reading, and by the general tone of thought which he met with in his coevals, before he appeared at all on the public stage. The theory which we have seen put forth, in contrast with the truer representation of Canon Ashwell, that he began his career as an Evangelical, and was converted to more pronounced Church views some time after he had been a Bishop, is not founded on fact. It is perfectly true that he held himself consciously, deliberately, and of set purpose external to the knot of earnest men who came to be known by the name of Tractarians, but this position was one which he held in common with many other sound Churchmen, and did not in any way declare him to have been the member of a party. It is true also that he took into his own hands in later years the organization and consolidation of the younger generation of Churchmen, many of whom looked up to the early Tractarians as their teachers. But it was not the Tractarian party that he was thus reconstructing, but it was the old historical High Church school which, as a Bishop, himself belonging to

that school, he guided, directed, and led to victory. As in his early life he resisted "Tractarian extremes," so in his later years he dis-countenanced "Ritualistic extravagancies"—"those coruscations," as we remember hearing him describe them, "which lift themselves up in fantastic shapes over the stream of good metal flowing beneath." In either case he was ready to give, and he gave, the warmest sympathy to zeal, earnestness, and a desire after holiness, but he was not carried away to be a partisan of anything narrower than the great school of thought represented by Hooker, Andrewes, Laud, Taylor, Sheldon, Pearson, Ken, Bull, Wilson, Waterland, and Hook.

His many-sidedness necessarily laid him open to misrepresentation. When a man whose sympathies were confined to a narrow school or clique, found himself in sympathy with Wilberforce, and soon after saw Wilberforce co-operating with a school to which he was himself opposed, he charged Wilberforce with insincerity, when the latter was perfectly sincere—the explanation of his conduct being, that he touched the partisan on this side with one hand, and the partisan on that side with the other, taking up into himself the different aspects of the truth which they each held, and combining them, without the sacrifice of either. Canon Ashwell has exhibited a sound discretion in lifting the veil, and laying bare the motives of the Bishop's life as shown in his secret aspirations and private prayers, in order to rebut the false charge of insincerity; and for the same reason he has done well to recount step by step all the events in the unhappy Hampden case, where men, acquainted only with the outside, accused the Bishop, most falsely as now appears, of self-seeking.

Canon Ashwell rightly divides the Bishop's life into three acts of a drama. The first ending with the year 1848, a period of success and popularity; the second ending with 1860, a period of struggle and conflict; the third with 1873, during which period he was, without question, the foremost man of the English Episcopate—of the English Church—of the Anglican Communion.

The early years of Samuel Wilberforce, who was born in 1805, are made the more interesting by giving us glimpses of his famous father, William Wilberforce, whom we find taking the deepest interest in his son's education. Young Wilberforce's University career was creditable, but not as brilliant as that of some of his contemporaries. In 1828 he was married to Emily Sargent, and in the same year he was ordained. He began his clerical life at Checkendon, but within two years was appointed, by his constant patron and friend the Bishop

of Winchester, to the rectory of Brightstone in the Isle of Wight. Here he remained ten years, when he became Rector of Alverstoke, as well as Archdeacon of Surrey. Alverstoke retained him only five years, when he was made Dean of Westminster, and within a few months Bishop of Oxford. The two first years of his episcopate were as bright and prosperous as all the rest of his public life had been ; but at their close came the Hampden case, which it was necessary for Wilberforce, as Bishop of Oxford, to deal with ; and his manner of dealing with it, misunderstood on all sides, made him for a time the most unpopular man in England. His sensitive nature shrank from the misrepresentation to which he was exposed<sup>2</sup> with a pain that was almost physical ; but it was this trial, and his one great private sorrow, which together supplied the elements which might otherwise have been lacking in one who seemed made to be the favourite of fortune and the idol of his friends and contemporaries.

The private grief which thus deeply affected him was the death of his dearly loved wife, in the year 1841. It would not be true to say that he was crushed by this great blow, but his ambition was crushed out of him ; and while he gave up the happiness of life, he devoted himself more earnestly to its work. The following lines are justly pronounced by Canon Ashwell "too tender and too perfect to admit of one word of comment." They were written nearly eight years after his loss.

" I sat within my glad home, and round about me played  
 Four children in their merriment, and happy noises made ;  
 Beside me sate their mother, in her loveliness and light ;  
 I ne'er saw any like her, save in some vision bright.

" It was in life's young morning that our hearts together grew,  
 Beneath its sparkling sunlight, and in its steeping dew ;  
 And the sorrows and the joys of a twelve years' changeful life  
 Had drawn more closely to me my own, my blessed wife.

" Then at our door One knocked, and we rose to let Him in,  
 For the night was wild and stormy, and to turn Him thence were sin :  
 With a ' Peace be to this household ' His shelterers He blest,  
 And sat Him down among us like some expected guest.

<sup>2</sup> We will quote one only of the calumnious attacks upon him, which appeared in the *Times* newspaper :—

" So you've watched the flying crow,  
 Sam of Oxford, Sam of Oxford !  
 Marked which way the Court winds blow,  
 Sam of Oxford, Sam of Oxford !  
 Changed your mind and changed your coat,  
 Sam of Oxford, Sam of Oxford !  
 Thank ye, thank ye, for your vote,  
 Sam of Oxford, Sam of Oxford !

“ The children’s noise was hush’d, the mother softly spoke,  
And my inmost spirit thrilled with the thoughts which in me woke ;  
For it seem’d like other days within my memory stored,—  
Like Mamre’s tented plain, or Emmaus’ evening board.

“ His form was veil’d from us, His mantle was not raised,  
But we felt that eyes of tenderness and love upon us gazed :  
His lips we saw not moving, but a deep and inward tone  
Spake like thunder’s distant voices unto each of us alone.

“ Full often ye have call’d Me, and bid Me to your home,  
And I have listen’d to your words, and at your prayer have come ;  
And now My voice is strange to you, and “ Wherefore art Thou here ? ”  
Your throbbing hearts are asking, with struggling hope and fear.

“ It was My love which shielded your helpless infant days ;  
It was My care which guided you through all life’s dangerous ways ;  
I joined your hearts together, I bless’d your marriage vow,—  
Then trust, and be not fearful, though My ways seem bitter now.’

“ We spake no word of answer, nor said He any more,  
But as one about to leave us He pass’d to the door ;  
Then, ere He cross’d the threshold, He beckon’d with His hand,  
That she who sat beside me should come at His command.

“ Then rose that wife and mother, and went into the night ;  
She followed at His bidding and was hidden from our sight :  
And though my heart was breaking, I strove my will to bow,  
For I saw His hands were pierc’d, and thorns had torn His brow.”

We cannot too deeply regret that the story of Wilberforce’s life, as told by Canon Ashwell, breaks off at the year 1848, never to be resumed by the author. Yet his able, sympathetic, and discerning pen is even more needed for the part of the great life which still remains untold, than for that which has been already portrayed. There is still to be shown how Wilberforce poured life into his diocese, life into his clergy, life into the English episcopate, life into the Colonial Churches, life into the great missionary societies, life into the whole Anglican communion ; how he changed the character of confirmations, ordinations, ministrations, sermons ; how he introduced Lent missions, Lent sermons, intensifying and expanding the previously entertained conception of the pastor’s work ; how he revived Convocation, and gave vigour to Church Congresses ; how he encouraged the institution of new societies for new Church needs ; how he watched over the interests of the Church as a vigilant guardian in Parliament, giving the word, with unerring judgment, where to resist and where to give way. We have no space to dwell on these topics : we shall content ourselves with indicating the manner in which one practice, which has become almost universal in the Church of England, sprang to revived life under his touch.

Soon after the publication of Mr. Jowett's *Commentary on the Thessalonians, Romans, and Galatians*, means were sought by some of the residents in the University of Oxford to check the rising tide of unbelief, which took its origin from the speculations of Mr. Jowett and those who sympathized with him. With this end a meeting was held in the rooms of a Fellow of Jesus College, over which Dr. Pusey presided. After various schemes had been propounded and discussed, it was proposed by the writer of this paper that sermons should be preached in one or two of the parish churches of Oxford, which should avoid controversy and press home upon the conscience the main truths of the Christian faith, with their practical application. The subjects of the first course of sermons having been drawn up by Dr. Pusey, the proposer was requested, in company with a member of Christ Church, to go to Bishop Wilberforce and ask his sanction. The Bishop having heard the proposal and read the subjects, asked what names of preachers had been suggested; and having read the list, adopted the scheme with characteristic promptitude and heartiness. At this time the Royal Chapels were keeping up the idea of special Lent preaching, with their annual list of preachers; and Tractarian zeal was beginning to observe Lent by sermons as well as by increased services. But it was the adoption by Wilberforce of special Lent sermons, preached by persons of note, henceforth selected by himself, on so conspicuous a stage as Oxford, which made the Lenten series of sermons become, as it has become, part of the ordinary machinery of the English Church in almost all town parishes and some villages.

We have already referred, in our notice of Bishop Whittingham, to the character of the Cuddesdon ordinations; and this character, now all but universal, was stamped upon the ordination week by Bishop Wilberforce. We believe that no clergyman who had the happiness to be ordained by him ever forgot the two weeks in the Ember season spent by him at Cuddesdon, and not a few cherish the memory of them as the happiest weeks of their life.

We look forward with hopeful anticipation, not unmixed with anxiety, to the appearance of the two remaining volumes promised by the author of the first volume, lamenting only that, however well Canon Ashwell's place may be supplied, the present work must ever continue a fragmentary record of a great life, broken off prematurely like that life itself.

When the news of the accident of the Surrey Downs, of July 19,

1873, became known, a thrill passed through English society such as is seldom felt. The following lines, made public at the time by Mr. Stone, will recall something of the feelings which then prevailed, and have not passed away :—

“Another beacon light, gone out above us ;  
Another buoy-bell, still’d upon the sea ;  
Another pilot, of the hearts that love us,  
Pass’d from our company !

“Gone out, above the coast-line frowning grimly ;  
Still’d, o’er the fatal silence of the shoals ;  
Pass’d, from the few who watch for us undimly  
The cynosure of souls !

“An hour ago, and how his light was beaming  
O’er iron rocks in smile of tender cheer,  
Or bravely, at our need, a Pharos streaming  
O’er surging shocks of fear !

“An hour ago, and as the tide flowed faster,  
And we by dim, dread shallows swept along,  
How in our ears, full-toned against disaster,  
Pealed out the stern, sweet song !

“An hour ago, and at the helm **serenely**,  
His **steadfast eye** upon the steadfast star,  
**We** saw him stand, and, lovingly as keenly,  
Steer for the haven far.

“And now, and in a moment, all is ended !  
Gloom for the light, and silence for the sound !  
And by that faithful presence undefended,  
Sails on the Homeward-bound.

“No light, sound, presence ? Die the thought unworthy,  
A surer death than his, who cannot die !  
Let nought so craven, of the earth and earthly,  
Defame his elegy !

“We see, hear, hold him ! To our heart’s emotion  
Only a change of deeper awe is given.  
Nought dies upon the spiritual ocean  
That had its life from heaven.

“Still do we see—not now the changeful splendour,  
Lambent or sparkling, leaping through the night ;  
But the abiding glow, most deep, most tender—  
A great life’s lasting light.

“Still do we hear—not now the silvern laughter  
We loved to catch ‘mid many a mightier tone ;  
But this—the golden cadence that hereafter  
All memory shall own.

“Still do we hold—not now the presence human,  
Kind, fearless eye, frank hand, and vigorous form ;  
But, closer yet, the inner and the true man,  
That steer’d us through the storm,

“To guide us still who loved him ! cheering, warning,  
 Past rock and shoal, and through the blinding foam—  
 Until the Homeward-bound at the clear morning  
 Shall be at last at home.

“Ah, Saint, there are who in the heavenly places,  
 After the Vision of the Form Divine,  
 Shall greet not one among the blissful faces  
 More wistfully than thine !

### FOREIGN CHAPLAINCIES.

THE time has passed when to be a chaplain abroad was synonymous with incapacity for officiating at home. Markedly, it may be said, that, in the present day the men who hold posts as foreign chaplains on the continent are better men, in a certain sense of the word, than was the case fifty years ago. And it is natural that this should be the case. The Church of England has awakened into new life and energy during the last half-century, and her clergy abroad, as elsewhere, have shared in her wakefulness.

Yet I believe that but little is known in the world at large of the sort of work which this cure of souls out of our own country entails. A general mistiness hangs over the word “abroad,” in a non-travelling Englishman’s mind. A clergyman vanishes from the scene of English pastoral life. “He has gone abroad, he has taken some foreign chaplaincy or other,” is often the answer to the question “What has become of him?” The general opinion is, that leaving the beaten path of conventionality, he lives in some unsettled Bohemian sort of way—is seen once or twice on Sunday, by an equally unsettled Bohemian congregation—that he is at liberty to propound what views he likes, or to originate what ceremonies he chooses—which are treated with equal indifference by his hearers or followers.

Those hearers, as well, come in for some share of the cloudy veil which hangs over British residents abroad—their manners, and customs, and doings. They are supposed to live likewise in an easy-going kind of manner, with the limitation lines of conventionality broken—interested in the Church, its services and concerns, so far as these afford a means of meeting and importance, but no more. This is a mistake, and never more a mistake than in the present day, when, abroad as at home, there is movement, interest, and energy exhibited in Church matters of a real and practical value.

Because a Church of England clergyman for one reason or another accepts a post abroad, he does not on that account lay aside all his church and home feelings. Because he removes himself and his family from the regular groove of English pastoral work, he does not on that account become of necessity a preacher of strange doctrines, or an inventor of unaccustomed rites and ceremonies.

Again, because a layman for commercial or educational reasons, or on the score of health, pitches his tent out of the sight of the white cliffs of Albion, *he* does not by that token lose all his English and Anglican habits or aspirations. Nor does he throw off all his home recollections of church teaching and parish work. It is rather the contrary. Englishmen out of England often become more intensely English than they were in England. They cling to that which used to be done at home. In very many instances they are better Churchmen abroad, than they would have been had they remained in their own country and parish. An Englishman away from home feels, not unfrequently, that he has something to keep up on account of his very nationality. He willingly embraces certain voluntary duties, of which he might never have been called upon to be the exponent if his lines had not been cast out of his own original island of clouds and mists. Also, that which he does he does with intention. At home his name must appear on a subscription list, or he must take his turn as Churchwarden, or he must perform this or that perfunctory duty, because it is almost a matter of course —because it comes to him after a kind of routine. Away from Old England this is not so. His performances are more self-undertaken, but they are also more thoroughly carried out. The work which he may do for the community in which he lives, or the Church which he supports, is hearty and zealous work. He puts his whole soul and interest into it. The consequence is, that things are achieved abroad which might astonish people at home. Not that they are in themselves especially great, but there is much less choice of material upon which to work.

It is amongst such fields as this that a foreign chaplain is called to labour. His is an extended sphere of duty, and calls forth certain qualities, which would never have been put into requisition in his own country.

Chaplaincies on the continent are on one or other of these footings :—

I. Chaplaincies attached to embassies and legations. These are

immediately under the British Government. The chaplain holds his appointment direct from the Foreign Office, and has his definite duties assigned to him. Of these but eight remain, all in Europe with the exception of one, Pekin.<sup>3</sup>

II. Consular chaplaincies. In this case the appointment is as well held from the Foreign Office; but that department usually accepts the recommendation of the congregation of the place to which the appointment has to be made. In both instances, the Bishop of London is consulted as to the sufficiency of the candidate's testimonials. The income in this last case is derived partly from the contributions of the congregation, and partly from the British Government, all *bona fide* subscriptions of the place being doubled by the Government. Of these but ten<sup>4</sup> remain, with that of Smyrna, an appointment under the Levant Act. Until some few years ago, in any town where an English consul resided and a sufficient congregation was found, the Government was willing to aid the support of, and appoint a chaplain, through the Foreign Office. The greater number of these posts have now been suppressed, compensation allowances having been granted to the existing chaplains.

III. The Societies—that for the Propagation of the Gospel in Foreign Parts, and the Colonial and Continental Society—take charge of and appoint to a considerable number of chaplaincies on the continent and elsewhere. Such posts are under their immediate control and management.

IV. Some congregational bodies abroad, somewhat on the Non-conformist congregational plan, make their own selection, requesting the Bishop of London to license.

V. Summer chaplaincies. These speak for themselves as to their duration and intention. Say to a certain well-known Swiss village, or bathing-place, or frequented bath, a number of our countrymen flock annually, as the season for health or pleasure comes round. They have their week's amusement, but they wish as well to perform their Sunday duties. The two above-mentioned Societies have

<sup>3</sup> They are: Copenhagen, Vienna, Pekin, Berne, Athens, Madrid, Darmstadt, Constantinople. Before appointments to embassy, legation, and consular chaplaincies are actually completed by the Foreign Office, the Bishop of London, or the Bishop of Gibraltar, is (through the Secretary of State for Foreign Affairs) consulted as to the sufficiency of the candidate's testimonials. Where chaplaincies are under the Bishop of London's superintendence, or that of the Bishop of Gibraltar, besides the Foreign Office appointment the chaplains receive from the Bishop a licence under his hand and seal to officiate so long as her Majesty's appointment shall continue in force; but where chaplaincies have been put under the supervision of any Colonial Bishop, the Bishop of London merely certifies to the Foreign Office as to the fitness of the candidate for appointment.

<sup>4</sup> These are: Leghorn, Alexandria, Malaga, Corfu, Trieste, St. Thomas, Pernambuco, Bahia, Marseilles, Monte Video.

taken up this useful line of work, and do their utmost to supply the necessary need. It is only a matter of a few months' duration, and the fulfilling of the duties of the post can be made to fit in well with a vacation ramble, or a summer tour. In this manner the services of able men are secured, and a mutual benefit obtained.

Hotel-keepers gladly welcome any arrangement of the kind. It secures them a certain amount of custom. They, in cases where no chapel is built, will set apart a room in their houses for holding the service on Sundays. For paterfamilias, proposing to travel with his family, and planning by his winter fire-side his intended journey, takes his "Murray" and his "Bradshaw" and traces his weekly march. The Sunday halts are matters of importance, and those places have the preference where he and his family can "all go to church."

So well aware are purveyors of public amusement of this fact benefiting themselves that the story runs : A certain fashionable gambling-place numbers many English, as well as devotees of other nationalities, in its ranks. Every want is provided for at this centre of evil attraction. The finest view is offered ; the best hotel that even Paris could supply is provided ; the fairest gardens are laid out in the best of taste, whose terraces run down to a sparkling and summer sea ; the most finished band performs music for all tastes, from an aria of Rigoletto to a sonata of Beethoven. And this temple of varied allurements is open to all.

But there is one lack. The Englishman's Sunday has not been catered for. The want must be supplied. An offer was made, it is credibly asserted, by the owner of the tables, to give a site, to build a church, and endow a chaplaincy, if only the Anglican bishop whose authority ruled in that neighbourhood would license a clergyman to officiate. "It need hardly be said that the place is still chaplain-less."

These five above mentioned are the principal tenures of chaplaincies, so to term them, abroad. Of late years some congregations have been formed, and are officiated to, by clergymen of the Church of England to whom a bishop's licence has been refused. They have sprung into being owing to local misunderstanding, and do not tend to exhibit the unity of the Church to which they profess to belong in its best light. All other reasons apart, if those clergymen who come out to fill offices such as those alluded to were aware of the amount of ill-feeling which such a schism creates in a community—if they reflected how much the peace of British resi-

dents may be disturbed, and factions as virulent as the *green* and the *blue* of Justinian started into life, they would hesitate ere making themselves a centre of battle and of discord. They themselves, clergymen with clergymen, may be on excellent terms with one another, but their partisans know of no such forbearance, and the battle rages around them, though they keep out of the *élite* themselves. I have an instance in my mind where one portion of a congregation, dissenting from the Foreign Office rule of their church establishment, asked the Bishop of London to license another clergyman. He did so. Another chaplain came out, another place of worship was opened, and in the same street the once united congregation made their way on opposite sides of the road to the rival services. It was a question with every new comer, can we get him to come to us? can we prevent him going to the other, as they irreverently termed it, "shop." Now this schism had nothing in the world to do with difference of teaching or practice in the rendering of the service. In that case there might have been reason for another service being opened. It entirely originated in a quarrel with the consul. When, later, the Bishop sent over one of his chaplains to inquire into the state of the case, and to endeavour to rejoin that which had been severed, he was much surprised to find how little religious desire or want had had to do with the matter. If any moral may be allowed from the facts, it would be the necessity of caution in licensing a second chaplain to the same place, lest that which should be the origin of peace in a community, should become the centre of faction and ill-feeling,—lest the Church of England in a foreign town justify beholders in the remark, "See how these English Churchmen fight."

In all these five kinds of tenure adduced thus, the licence of the Bishop of London in the north, and of the Bishop of Gibraltar on the Levant and the chaplaincies on the coast of the Mediterranean, is asked and granted.<sup>5</sup> Little by little, the chaplaincies supported by Government being in many instances done away, congregations are left to shift for themselves. Their ecclesiastical matters have come into their own hands. Many complaints used to be heard in former days of the hardness of being bound down by government rules and regulations. They have their wish for freedom gratified, though, may be, not a few would be glad to have somewhat

<sup>5</sup> The congregations of the Church of England in foreign countries were first placed under the jurisdiction of the Bishop of London, "as their Diocesan," by order of the King in Council, during the reign of Charles I., and they still continue so when no other provision has been made.

of the former state of things return. "You wish to be taken off the list?" said a Secretary of State to a deputation from a certain town abroad, complaining of consular authority in their church matters. "By all means; and I'll take very" (reports says he used the word "precious") "good care you don't come on to it again." And so one place less was numbered on the Foreign Office List.

However much was said and written on either side regarding the wholesale withdrawal of Government aid, on one side it was argued that it was hard for communities, who wished the services of a clergyman of the Church of England, and who could not afford his entire maintenance, to be deprived of these by the withdrawal of the grant. The State, it was said, should support the Church, where represented by a Government official—a consul or the like. On the other hand, the pith of the official argument seems to have been this: "You live abroad to please yourselves—to make money, or for the pursuit of pleasure. While there you must provide for your own wants. Stay in England, and you will have your churches and clergy." In this spirit, her Britannic Majesty's Government has acted, and has only retained those places which have some special claims—as Smyrna, on account of the Levant Act—as Marseilles, on account of the number of British sailors frequenting that port.

But whether the absence of Government support be the reason or not, the fact is patent, that chaplaincies are better worked, and more liberally assisted to a decided degree now, than was the case when congregations knew that they had home to fall back upon.

In some few instances, English chaplaincies are subsidized by the Government of the country in which they are. This I believe to be the case in Belgium.

With regard to emolument, chaplaincies abroad hold out no very brilliant prospect. I should imagine they may be said to average 200*l.* a year. There are few of any standing which are not made up to this sum, while there are many that are much better remunerated. This must be only taken generally, as the incomes depend, in many cases, upon the success of a season, and the accidental circumstances which may attract travellers to a certain spot. Unfortunate—yes, unfortunate—that such should be the dependence of the office. The time may come when the foreign chaplaincies of the Church of England abroad may be placed on a proper footing—when they may be brought under rule of a definite character; but of

this anon. As it is, the sums for the church expenses are generally raised from pew rents and offertories. These vary according to circumstances, and so does the chaplain's income.

The usual form of administration resembles that at home, and is founded on the once Foreign Office regulations. A churchwarden represents the people, another is chosen as the chaplain's man. A treasurer is usually elected, to be the medium of carrying on the financial business of the church, who relieves the clergyman of actual contact with the incomings and the outlays of the establishment. There is seldom difficulty in procuring the services of gentlemen, members of the congregation, who will serve in these capacities. True, the task is not often of the pleasantest, and requires considerable tact, and expenditure of time. But it seldom occurs that there are wanting those who will give up their interest and personal aid in helping forward the general good, by zealous management and care. In troublous times of a church's finance, and when difficulty was experienced in gathering together sufficient to form even a quorum at an annual meeting, the churchwardens have not failed, and have accepted their election.

Such are a few of the main characteristics of our chaplaincies abroad. On the face of the matter it will be seen that in the case of congregational election and appointment of a chaplain, he will have some special difficulties to meet and contend with. There is always the fear of his having been "somebody's man." When matters are on this footing, and a vacancy occurs, each member of the congregational body has some one to put forward, or at least whom he wishes should be selected. At the same time, he desires that it should not be known that he is "his man." The shifts that are had recourse to in such cases, and the difficulty of selection, extreme. I have known an instance where for six weeks and more the question of selection kept the community on the tenter-hooks of expectation. Up and down, and backwards and forwards, that vexed question was discussed and discounted. It was a time during which the Mrs. Grundys of the congregation had ample opportunity for expressing their opinions.

There were numberless applicants. Several of the gentlemen, who seemed from their answers to the advertisement eligible, were invited to come over, to see and be seen. It is not difficult to fill up a picture of the result. There would be mutual disappointment. In some instances very strong sides would be taken up on a very

short acquaintance. A case of this kind shows the congregational system under the most disadvantageous colours. Lest a Ritualist or a Low Churchman, or a Broad Churchman, or a man of any too extreme views, should be selected, nothing but a personal acquaintance must serve. Mr. A—— arrives, and is very civilly treated by the churchwardens. He is met. He is fed. He is discussed. At first this candidate is everything that is delightful. Then come doubts. The reading is too monotone; the preaching too flowery. Or he looks this or appears that. Not untruly has it been remarked by one, who had passed under such a scrutiny, "It seems to me the good people of —— require an utterly colourless man." Or "It would be as well for the committee to make up their minds what they *do* want, and advertise it."

However, the choice once made, I do believe this partizanship entirely sinks, and the strong feelings exhibited beforehand become kindly feelings in the end. A certain amount of tact and courtesy will soon win over any who were in opposition, and smooth down roughnesses. It must be an exceptional case, where the incoming chaplain may not "get on" with his new parishioners, if he chooses.

G. WASHINGTON.

#### M. HYACINTHE LOYSON'S LECTURES ON POSITIVE CHRISTIANITY.

IN the month of June, M. Hyacinthe Loyson, at the invitation of the Archbishop of Canterbury, delivered at Willis's Rooms the four lectures on "Positive Christianity" which we announced in our last number. The subject of the first lecture, delivered on the 16th, was "The Bible and Science." The lecturer said, that at the present time "there were still those who, like the Pharisees, in accepting revelation stifled the spirit in the letter; while the rationalists, like the Sadducees, in striving after undue freedom stripped the spirit of that letter which alone gave it a local habitation. Positive Christianity kept the golden mean, and found the truth midway between these conflicting tendencies." In order to get rid of the idea of God, hypotheses had been devised making one species the outcome of another in endless chains of succession until the cellule became the origin of all life. One day this cellule made its appearance—how or whence our scientific men did not say; and so of our planet

itself emerging out of nebulous matter, and other like hypotheses. Surely science and these hypotheses were not the same thing. Men forgot to ask, Whence the *nebula*? If without beginning, why did it appear so late? If we reminded our teachers that evolution presupposed involution, and asked Who stored up the dormant germs of things? it was useless for them to tell us of laws of nature, when what we wanted to know was, Who made those laws? The Bible opened with the words, "God created the heavens and the earth." They sounded like a record made by a witness of the work, and steered clear of the two great master aberrations of the human mind—atheism and pantheism. The Book established at the outset, and in a single phrase, the foundation alike of all true philosophy and religion. For all was done by the Almighty's word—that is, by His reason. In the second place, we were taught that no aimless miracle was wrought. Thirdly, we learnt that all creation had man as its object—a proposition which science confirmed. In the words of Agassiz:—"Man is the object (*le but*) to which all the animal creation has pointed from the first appearance of the first palæozoic fishes." The Bible story of the creation was the prophetic vision by which God meant to make His alternating periods of work or rest man's model in the division of his time. The ideal remained stereotyped to this day in our distinction between Sundays and working-days. Had not this principle helped mainly to make London on six days of the week the workshop, and on the seventh the grandest sanctuary in the world? Far from being antagonistic to science, the history in Genesis was its forerunner.

M. Loyson's second lecture was delivered on June 18, the subject being "Original Sin." Original sin is a doctrine, and as such an article of faith; it is also a fact, and as such a matter of observation. Without this mysterious key the knowledge of human nature and of the Christian religion remains alike inaccessible. Original sin may be defined as the fallen state, which is for each one of us the consequence of the sin of our first father, in which sin we have a mysterious share. In analysing this complex notion we shall find three principal elements:—(1) Our fallen state; (2) Heredity; (3) Solidarity. Our fallen state—by which human nature is found in a condition inferior to its normal state. Heredity—the physical and moral law by which this nature is transmitted. Solidarity—the still more mysterious law which makes us not only victims but accomplices of the first sin. 1. The Fall.—Is man born in an

imperfect or in a fallen state? We reply, in a fallen state if, before any personal abuse of his liberty, he is found inclined to evil rather than to good. Now that is exactly our case, as may be easily seen in children. The child is outwardly innocent, and this gives him his charm; we may even say that he is really such, so far as his own action is concerned, but the preponderant inclination within him is towards evil. The law of nature tells us, man is for man a brother; but in reality, as Hobbes says, "man is for man a wolf;" and we may add that, when civilization has softened him, "man is for man a fox." Consequently, man, without that supernatural grace which makes a true Christian, is incapable of observing in its full extent that law which we nevertheless call natural.

2. Heredity. It is by heredity—by passing, i.e., from father to child—that original sin is transmitted. Such has been the continuous teaching of the Christian Church, which Bossuet sums up in the forcible words "*qui nous engendre nous tue.*" This law seems hard, and even cruel; but at all events it is not applicable to sin alone, for we find it in the case of qualities and defects, alike physical and moral. Instead of contesting the Christian doctrine of the transmission of original sin, let us rather recognize in paternity, together with its blessings, that terrible power of producing, as it were, a second original sin, which, in aggravating the fall, explains it.

3. Solidarity. But to be precise, the father transmits to his child, not his own particular sins, but rather their result—whether physical or moral. Why then is it otherwise with the sin of our first father? And why does Christianity teach us positively that that sin is conveyed to us, not only as infirmity but as guilt. "In Adam," says St. Paul, "all have sinned," and he adds that we are by nature "children of wrath." The reason is to be found in the special bond that unites us to Adam as the chief of the great body of humanity, of which we are the members. Humanity is not only an abstraction, but a living reality. It is composed of individuals who, without losing anything that belongs specially to themselves, nevertheless participate in the collective life of the whole. The moral order has, like science, its two poles; personal responsibility and collective responsibility. The first belongs to the life of the individual; the second is common to the race. Hence the mystery of the two humanities, and their two heads; the humanity which by nature depended on the will of Adam, and was ruined; and the humanity which by grace depends on Jesus Christ, Who restores it.

"Redemption" formed the subject of the third lecture, which was delivered on the 23rd. The point of view from which M. Loyson treated the subject was that of Substitution. 1. The figurative substitution in sacrifice of an animal for sinful man. 2. The real substitution of Jesus Christ, God and Man, for sinful man. 1. We must admit that there is something strange in the appearance of an animal in the religious economy. By its nature it is entirely without the pale of the moral order of things. How, then, is it found almost everywhere in sacrifice as a mediator between God and man? This fact is not to be explained without a primeval revelation; for without a revelation the natural sacrifice would have been that of the fruits of the earth. These are at once the result of his toil and the sustenance of his life, so that in offering them to his Creator he testifies his entire dependence upon Him. Such was, in fact, Cain's sacrifice, which was not accepted. God preferred the blood-offering of Abel. But if blood is required, why not take man's? and if the fruits of the earth, the natural sacrifice, are not acceptable, why not violate nature and offer the guilty being himself? This is indeed what our Celtic ancestors did, and what, many centuries later, was found among the Mexicans. We know how hard it was to turn the Israelites from such practices, which were common among the Canaanites. Under the Mosaic dispensation the blood of the animal became holy, and was reserved for the ritual expiation of sin. Blinded by the letter, the priests did not always penetrate the deeper meaning of these sacrifices, which they reduced to a sort of sacred butchery. But the prophets—priests of the spirit—showed them in the future the blood of the Lamb, which was really to cleanse the conscience. So that the true religion, whether Mosaic or Christian, is essentially the religion of blood, with the distinction that belongs to the difference between the two covenants: in the first the expiation is figurative, by the blood of the animal; and in the second real, by that of the Saviour. 2. The real substitution of Jesus Christ for sinful man. The God-Man can without any fiction be substitute for the sinner, for by the fact of His birth and by the choice of His will He has doubly identified Himself with our race. (a) By His birth. The two laws of heredity and solidarity make each one of us, while keeping our individual responsibility, participate in a certain manner in the good and the evil of our family, our nation, and of humanity in general; so that we may say with truth that each child of man bears in himself the sin of all. Jesus alone took it away in bearing it as

the Son of man—the perfect, universal Man. (b) By the choice of His will ; for by His love He freely and fully identified Himself with all His brethren—bearing their burden of sin, and taking its consequences in a degree that they never could who had the perfection neither of their human nature nor of His Divinity. Man in sinning knows not fully what he does : therein, if we may say so, lies his sole excuse. “ Father, forgive them, for they know not what they do.” But Jesus, in making our sin His, apprehended its full enormity, and therein was its expiation possible. He apprehended, too, the terrors of hell as Satan himself could not. For hell is not chiefly in bodily pains, but in separation from God, which found its supreme expression on the lips of the dying Saviour : “ My God, my God, why hast Thou forsaken Me ?” Jesus Christ was, in short, before men and angels the only righteous and only sinful : the only righteous by the perfection of His own righteousness ; and the only sinful by the fulness of His substitution, whereby He became for us, in the words of St. Paul, “ sin ” and “ curse.” In taking on Himself this sin and this curse, He put us in possession of the blessing to which we could not lay claim ; “ This day,” said He to the thief on the cross, “ shalt thou be with Me in Paradise.” This blessing is ours full and free : “ Whosoever will, let him drink of the water of life freely.”

The subject of the fourth lecture, on June 26, was “ The Resurrection.” Keim truly says—“ It is on an empty sepulchre that the Christian Church is founded,” for the Resurrection is of the essence and not an accident of Christianity. Jesus Christ Himself cited it as the principal proof of His Divine mission. It was further the condition of the Apostolate that the Apostle should have witnessed the Resurrection : and St. Paul says (1 Cor. xv.) that if Christ be not risen the Apostles were false witnesses. This view is supported by M. Renan, who says—“ *La Résurrection est le dogme générateur du Christianisme.*” Is this basis of Christianity fictitious or real ? Was the sepulchre really empty, and if so, was it by miracle or fraud that it became so ? 1. Was it empty ? The Jewish tradition is here in accord with the tradition of the Christian Church ; and common sense tells us that if it had not been so the readiest answer to the Apostles’ statements would have been to show that the body was still there. 2. How was it emptied ? The soldiers affirmed that while they slept the disciples stole the corpse—an explanation that passed to the Jews, and thence to certain philosophers, amongst whom Celsus, which made Augustine write :—“ Strange witnesses,

who testify to what passed while they slept ; and you who believe them, do you not also sleep ?" The Apostles gave their lives on behalf of this fact ; but did men ever die in support of a lie which was against all their interests ? Was it, then, an illusion of the Lord Himself ? Certain German authors have spoken of His death as a mere lethargy, from which He awoke in the cool of the sepulchre and under the aromatic influence of the spices used in His embalming ; and this it was that He mistook for the resurrection which had been the dream of His life. But what of the pierced side from which poured the water and the blood ? what of the ponderous stone that was at the door ? and, above all, what of those bright and joyous apparitions which sufficed to heal the sorrow of His disciples and to dissipate their doubts ? And how and when did His death really occur ? Strauss's theory, which is much in favour at the present time, is that the disciples were the subjects of an illusion. They were not false, but their Master's resurrection was an hallucination. (1) For this to be true the apparitions were too numerous, as were those who were misled by them. St. Paul says (1 Cor. xv.), in a passage which is not disputed, that Jesus "appeared to over five hundred brethren at once, of whom the greater part are now alive." (2) The apparitions have a character at once too positive and too rational for this theory to be tenable. Too positive : for He eats with them, and Himself calls His flesh and bones to witness that He is not a mere spirit. Too rational : for there is none of that excitement in the disciples which would make them susceptible to an illusion, and not one of them in their despondency was expecting a resurrection, which they refused to acknowledge even when His presence was before them. It was only by degrees that the reality dawned upon their minds. (3) But, again, these apparitions produced in the witnesses a transformation too profound for them to have been mere illusions. Till now the disciples had remained gross and slow of heart to believe ; and now, in a few days, is accomplished within them what all their intercourse had failed to produce. We conclude, then, that it was by a miracle that the sepulchre was emptied ; and that this sepulchre is the basis of our hopes, for "Jesus," it is said, "was the firstborn from the dead." And this is not shaken by the statements of philosophers concerning the physical impossibility of the Resurrection. They find a contradiction between the risen body of our Lord eating and drinking, and the spiritual resurrection body of which St. Paul speaks ; and finally they reject both. But we can-

not pronounce on these subjects : for matter, which we think we understand, is really much less understood than our own mind. We do not know what is *substance* ; we only perceive phenomena ; and these phenomena we know not objectively but subjectively. Berkeley denied the existence of matter ; Hindoo philosophers call it *Maya*, “illusion ;” and, indeed, Proteus-like, it passes under our eyes from the solid to the liquid state, and then to the gaseous ; and Mr. Crookes has unfolded a fourth condition, and shown us radiant matter. Now we Christians admit the existence of another condition still, which we call “glorified.” It was this state that we believe began with the body of Jesus Christ, and concerning it we may use the words of Mr. Crookes anent his own discovery—“I have never said that it was possible. I only say that *is*.” The Apostle Thomas doubted of the reality of this resurrection state ; but once convinced, his confession of faith was more explicit than even Peter’s—he exclaimed “My Lord and my God.” We have thus traversed the road from the Creation, which, starting from nothing, leads us to the Resurrection, whereby we participate in the happiness and the glory of God. In the vast interval between them we have seen the Fall, which is the work of man, and Redemption, which is the work of God. No other solution of the profound mysteries of humanity is comparable with this one, offering, as it does, satisfaction and full accord alike to our reason and our highest hopes.

#### AMALIE VON LASAULX, SISTER OF CHARITY AND CONFESSOR.<sup>6</sup>

**A**MALIE VON LASAULX, or Sister Augustine, born at Coblenz in 1815, grew up as a bright, high-spirited girl, and after some early disappointments in life became a Sister of Charity in 1840, and was put in charge of a hospital at Aix-la-Chapelle in 1842. In 1849 she was made Superintendent of the Hospital of St. John the Baptist at Bonn, and the description given of her in this hospital often reminds us of the picture of Sister Dora drawn by Miss Lonsdale.

“What distinguished her devotion from that of so many Sisters was, that she carried into it no business-spirit (*esprit de métier*) ; habit had not hardened her to suffering ; and she never thought of considering the patients confided to her care as so many simple numbers ; to her they were men who needed affection and encouragement as much as medical

<sup>6</sup> *Amalie von Lasaulx, an Old Catholic Sister of Charity, and Confessor (1815-1872).* By H. LECOULTRE. Translated by Lady DURAND. [Rivingtons : London, 1880. Pp. 45.]

treatment. Whenever she appeared in the wards, it seemed as if a ray of sunshine fell upon the dark depths of physical and moral pain. She knew how to talk, to console, and to cheer ; above all, she knew how to listen patiently to interminable complaints, and to adapt herself to the capacity of those who seemed inaccessible to all religious impressions. She also possessed an immense influence over the patients. One day, a poor insane man in one of the wards suddenly became violent, and it was necessary to put a strait waistcoat upon him, but no one dared to approach him. The Mother—so was Augustine termed by every one at Bonn—was informed of this ; and one look from her, full of gentleness and firm resolution, sufficed to subdue the patient ; he offered no further resistance, but quietly allowed himself to be placed under restraint" (p. 9).

Had the subject of our notice lived in ordinary times, she would probably have only been known as a devoted Sister of Charity, regarded with disfavour by Ultramontane partisans, but not coming into conflict with ecclesiastical authority; but she lived at the time at which the Vatican Council was held, and having been for many years stationed at Bonn, she had made acquaintance with Reinkens, Cornelius, Hilgers, and others who have become known as leaders in the Old Catholic movement. Her sympathies went along with them, and while she followed with the greatest eagerness the proceedings of the Vatican Council, she soon ceased to have any hope of truth prevailing in it. When the Dogma of the Infallibility of the Pope was carried, and the German bishops, though they did not, and do not, believe the doctrine, through a timid fear of consequences accepted it, Sister Augustine continued to speak boldly against it, declaring that she would not despair whilst they had amongst them such an apostle of truth and righteousness as Dr. Döllinger. In 1871 Dr. Döllinger was excommunicated, and the same year the persecution fell on Sister Augustine. Being questioned by her Superior, she declared her disbelief in the dogmas of Infallibility and the Immaculate Conception of St. Mary. The Superior immediately declared her deposed as an unhappy heretic, and would have carried her away with herself to Nancy, had Sister Augustine's health permitted it. In order to change her resolution the ecclesiastical authorities sent one of her old acquaintances, an aged and comparatively moderate priest, to persuade her that she might subscribe the decrees of the Council without changing her convictions, as he had done himself; but this course she refused to adopt. She quitted Bonn, and took refuge in the Hospital of Vallendar, near Coblenz. Entreaties and threats were here used to make her yield, but she continued firm without losing courage, or even cheerfulness. Professor Cornelius came from Munich to see

her ; but she was not permitted to receive the visits of any suspended or suspected priests. On January 28th, 1872, she passed peacefully away. The Superior of her order desired that her body should be stripped of her Sister's dress, and that the cross which, according to custom, had been placed in her hands, should be removed. No Roman priest would officiate at her funeral, and no Old Catholic priest was permitted to do so.

“ Thus this woman, so distinguished by the qualities of her heart and mind—this devoted benefactress of so many sufferers—this humble and faithful Christian—was borne to her last resting-place without any friend being able, in this supreme moment, to utter a prayer, or a word of affectionate remembrance. After renewed efforts, however, Professor Reusch received permission to say the Lord’s Prayer over the open grave. He did so, having first declared that he was not allowed to speak, but that *Amalie von Lasaulx, Sister Augustine in religion, Superior of the Hospital of St. Jean-Baptiste at Bonn, had no need of a funeral oration*” (p. 45).

The book from which we have extracted the above account of *Amalie von Lasaulx*, or *Sister Augustine*, has been presented to the English public by Lady Durand, translated by her from the French edition of *Monsieur Lecoultrre*. The translation is thoroughly well done, and the sketch is most interesting. It is published in England with a view “to increase the sympathy felt for Old Catholics, by showing that their cause is the cause not only of learned theologians and academicians, but of simple souls whose one wish is to devote themselves to God’s service, and that the latter are willing to undergo persecution in its behalf no less than the former.” In Paris it has been issued with the following preface prefixed to it by *Père Hyacinthe Loyson* :—

“ The strength and beauty of the Church have ever been manifest in her saints. If the Reform movement for which the Vatican Council gave the signal, is to realize the hopes which it has called forth, it must be upon the condition that it does not rely only upon men of learning or men of action, but also, and above all, upon saintly souls. The pages we publish contain the history of one such soul ; and in order to canonize it, there is no need of papal authority, against the abuses of which she protested. Her life, and (still more) her death, are sufficient.

“ Her life, passed at the bedside of the sick and dying, was an uninterrupted exercise of the highest of Christian virtues—charity.

“ Her death was a testimony to Catholic truth, disfigured by superstition and fanaticism. I do not fear to call this death a martyrdom—martyrdom of the soul, superior to that of the body.

“ Others have suffered and died for the same cause, before and since the Council ; and, to mention only a few, Rosmini, Lacordaire, Montalembert, Bordas-Demoulin, and Gratry, hold places of honour in this contemporary martyrology. Most of them, however, yielded more or less to the power of evil, which they had combated, but had never been able sufficiently to distinguish from Catholic authority.

“Amalie von Lasaulx, or, as she was called in her order, Sister Augustine, remained upright in the humble rectitude of her conscience, and in the chaste integrity of her faith. When the illustrious opponents of the Infallibility bowed, one after another, before the insolent triumph of the error which they had combated, and in which, at the bottom of their hearts, they could not believe, a nun, intent only upon the performance of her duty and the deliverance of her soul, realized with a simplicity full of grandeur the words of her predecessor of Port-Royal: ‘Since bishops have the hearts of women, women must needs have the hearts of bishops.’

“More than one of her friends yielded to the instances of the Ultramontanes, and Augustine suffered bitterly from this; but, fixing her eyes upon the crucifix, she repeated those lines of Novalis, ‘When all are faithless, I will remain faithful to Thee, that it may not be said that gratitude is dead upon earth.’

“The visible unity of the Church is of infinite value, and has a right to demand all sacrifices, save only that of truth. Unity is silver; truth is gold.

“The author of this excellent little volume, M. Henri Lecoultrre, is a Protestant, and, I believe, desires to be known as such. In any case he is before all a Christian; and when his work has been read, no one will doubt that, in spite of these frail barriers, his soul is very near to the one which he has so well understood, and which he enables us also to know and love so well.

“As to him who signs this short and scarcely needed introduction, which he has been asked to write, he feels himself to be the brother and the servant of any one, Protestant or Catholic, who by baptism and faith forms part of the mystical but real and visible Body of Christ, i. e., of the Church. *Credo unam, sanctam, Catholicam et Apostolicam Ecclesiam.* His desire is that all may abide in this unity, which is never separate from truth and charity; and for himself, he humbly and earnestly asks of God that through the merits of the only Saviour, and by the example (and intercession) of His pious servant, Sister Augustine, he may live and die in the faith, against which neither the errors of science, nor the violences of politics, nor the divisions of sects, nor the excommunications of popes shall ever prevail.

“Paris, July 23, 1879.”

## THE SWISS SYNOD OF GENEVA.

### I. FROM THE BISHOP OF MEATH.<sup>7</sup>

“I REACHED Geneva on Monday last, early in the afternoon, and Bishop Riley arrived the same evening. On Tuesday afternoon Bishop Herzog and Père Hyacinthe called upon us. It was pleasant, remembering their former differences, to see them like brothers together again. It was specially interesting to me, for I had witnessed their reconciliation on the Farnham railway station platform, when (thanks to the Farnham Conference) they met and embraced one another—to the astonishment of some stolid Saxon

<sup>7</sup> Extracted, by permission, from a private letter.

spectators—with true continental fervour. We had a very satisfactory talk with the Bishop and the Père. The Bishop was anxious to know what part we would be prepared to take in the opening service which was to precede the Synod, and which would consist of an address from the Bishop, and a religious service to be conducted after the form of the French translation of their modified *Ordinaire de la Messe*, which had just been published, and was about to be submitted to the approaching Synod for final affirmation. I told the Bishop that I would gladly go to the church and hear his address, and would then remain as a respectful and reverent observer of the subsequent service, but that I should feel a difficulty (especially without the opportunity of carefully examining their new office) in taking any further part, either by way of officiating or communicating. He was quite satisfied with this, and seemed thoroughly to appreciate my position and its responsibilities.

“ The next morning the Bishop called for us, and brought us to the church, and placed us (of course without our robes), within the choir, in some stalls from which we could well hear his address. After a while the Bishop and his clergy (with the Père Hyacinthe) appeared. They entered in procession, the organ playing, and the congregation, which was a crowded one, standing up. They were attired in vestments, less gorgeous than those of Rome but less simple of course than those of our ministers. The Bishop had a mitre on his head and crozier in his hand, and at once advanced to the steps leading from the choir to the nave, and delivered a noble address. He referred to the Synod about to be assembled in the city of Calvin, and explained where his Church differed from Calvin's view, but he generously and fully admitted all that Calvin had wrought for the cause of truth and liberty. He then went on to speak of liberty and unity. His remarks as to unity were admirable, showing how the unity of the Catholic Church was marred, instead of furthered, when *one* branch of that Church undertook to usurp to itself the common heritage of *all*. He subsequently spoke in no uncertain terms of the one only Mediatorship between man and God—of the one only Sacrifice once for all offered, and incapable of repetition, and of the one Holy Scripture, the basis of all belief. He concluded by referring in graceful terms to the presence of representatives from other sympathizing churches, alluding to myself and Bishop Riley, and the Rev. E. Bayly (the latter representing the Anglo-Continental Society, to whose help he also

evidently referred when acknowledging the assistance that his Church had received from the Anglican Communion). After the address followed the service. It has been modified considerably in a right direction from the old Latin form, but both in its wording, and still more in the method of its outward administration, it is still very far from reflecting what our Church regards as the intention of *Holy Communion*. Although translated into French (with a view, as it would seem, that the congregation might the better follow it and make it their own) it was repeated in an undertone, the organ in the meantime distracting the attention of the congregation; and not only so, but an elaborate musical recitative (including a bass solo) being meanwhile performed by the choir! Then again, there were genuflexions and acts of obeisance, much less than those of the Church of Rome, and not more than those of our Ritualistic brethren, but still betokening the principle of Eucharistic adoration as directed to some localized Presence. The idea of *commemoration*, of *communion*, and even of *reception*, were certainly not adequately represented. None of the laity (even of those about to take part in the Synod) communicated. On the whole, I felt it to be a service indicating, no doubt, an immense advance towards what I believe to be the standard of our Church—perhaps as much as could possibly under the circumstances be looked for at the present time, but still undoubtedly disfigured by the lingering traditions and associations of an unhappy past.

“After the service we went to the room where the Synod was to be held. It is a remarkable proof of the recognition accorded by the Communality to the movement, that this room is the same as that used by the principal Council of the State, and was lent by the civic Community to the Synod free of charge. I remained during the greater part of the sitting of the Synod, and was much struck by the good sense, good temper, and practical ability with which they got over their work, though they had the difficulty of two languages (the French and the German) to contend with in arriving at their results. The principal work for the Synod was the acceptance of the new translation (in its modified form) of the *Ordinaire de la Messe*, of which I have just spoken, and which seemed to be regarded with very general favour, and adopted with unanimity.

“The most remarkable part, however, of the day’s proceedings was the banquet with which they closed. This was given by the members of the Synod, and among the invited guests there were

not only myself, the Bishop of Mexico, and Mr. Bayly, but a large number of the principal citizens of Geneva, many of them Protestants. The whole scene was strangely characteristic of the special features of the movement in this Genevan department of the work. It is here evidently most intimately bound up with political aspirations after liberty—I may say democracy; and the advantages as well as the disadvantages of such a connexion became very apparent as the various toasts were given and responded to. Upon the one hand, the more serious and religious import of the movement seemed to be almost forgotten in the one absorbing thought of freedom; upon the other, the immense advantage of an alliance with the patriotic sympathies of the nation (both Protestant and Old Catholic) was plainly manifested.

“When my turn to speak came, I thanked those who had given me so hospitable a welcome, and especially the Bishop, who had honoured me by the invitation to the Synod. It had gratified my personal wishes, I said, to hear his noble discourse, and to watch the proceedings of the Synod, so wisely and ably conducted. It had also given me an opportunity of discharging a duty; for having assented to the resolutions of the Lambeth Conference, I was bound, as the first Bishop who had visited them since that Conference, to show practically the sympathy which was promised them. I ended by proposing the toast of prosperity to the Old Catholic Church of Switzerland. I cannot soon forget the universal and hearty goodwill which I met with on every side, and the evident impression that the presence of myself, and Bishop Riley, and Mr. Bayly, was a real help to the cause. Bishop Herzog spoke afterwards with great force and admirable good sense. He referred to the Irish Church, and its Swiss missionary labours; and to the Mexican Church, and its fidelity to the truth, witnessed by the martyrs who had proved faithful unto death.

“Another episode which absorbed—and very naturally—much attention, was a remarkable and most eloquent speech from Père Hyacinthe. It was his first visit, I believe, to Geneva—at least, publicly—since his retirement from the work in former years; and this fact, as well as his well-known power as a speaker, made all anxious to hear him. When he rose to speak, nearly all those present left their seats at the table, and gathered round him to catch his words. He was very bold and frank, and yet loving, in what he said. He was not prepared, he said, to apologize for what had taken place,

candour when he began his address by openly asserting that the Christian Catholic Church of Switzerland did not recognize all the doctrines taught by Calvin. Some of these were exaggerations, and even errors ; notwithstanding, he rejoiced that the Synod was held in a town celebrated for the translation of the sacred Scriptures, and for the Christian light which it had shed, not only over Switzerland, but also over Italy, Holland, and other countries. After this preface he declared the Christian Catholics' aim to be to procure both liberty and unity in the bosom of the Church, their union being essentially characteristic of Christianity, and indispensable in every Christian Church. 'You are called to liberty,' was St. Paul's assertion. What was that liberty? In the sense of the Apostle, it was especially freedom from the obligations of the Mosaic laws ; but we were called to liberty also, as we were freed from a sense of fear, and could address ourselves with confidence to our Heavenly Father. The child of God, while never divesting itself of its responsibilities towards God, was free in its relations with God.

"In reply to the objection, that by retaining a special priesthood and episcopacy, and a sacrifice, they showed themselves 'under tutors and governors,' and not in the enjoyment of spiritual liberty, he said :—

'We have those who dispense the mysteries of God, legitimately ordained by the laying on of hands ; but we do not forget that there is only one great sacrificer, Jesus Christ our Lord. Respecting the episcopal office we are well aware that the *names* Priest and Bishop were applied by the apostles to the same persons, but we also know that the Apostle St. Paul vigorously defended his mission as having been lawfully appointed. He exhorted Timothy to rekindle the grace of God which he had received by his laying on of hands. He left Titus to ordain priests by the laying on of his hands ; and we look to the history of the Christian Church as proving that the laying on of hands was ever considered as the act by which the mission of Christ given to the apostles was handed down from one generation to another. We know also that our Great Sacrificer has entered once for all into the heavens. That there is only one Sacrifice for the redemption of Christians. We do repeat that sacrifice. We have no material sacrifice, but we participate in spirit, in truth, and in reality, in the one only Sacrifice, by means of the Lord's Supper, constituted for that end by our Lord ; and we continue to look on "the breaking of bread" as the central point of Christian worship.'

"He acknowledged that liberty has been lost in the Church—

'But how has this been wrought? Not by the successors of the apostles, or bishops, or priests, but by the successors of the Emperors of Rome in priestly dress. Liberty has been suppressed, not in religious but in worldly interests. The priesthood was not the source, but the

means, of the suppression of liberty. The true destruction of all liberty was the entrusting entire power in matters of faith and morals, and the discipline of all churches, to the hands of one Sovereign Pontiff. These comprise the entire Christian life, so that a member of the Church of Rome is subject to a human being calling himself Vicar of Christ—a new mediator between God and man. We have abandoned this grotesque monarch, and have declared the independence of our National Church.'

"As regards the State, he said:—

'We enjoy perfect liberty to preach the Gospel, to teach children, to visit the sick, to celebrate Divine worship, to do all the good that lies in our power. Nevertheless, we are told that we ought to be free in the sense of renouncing all material aid from the State. I acknowledge there are good reasons for such an idea; more, I would add that although we are few and feeble, we will willingly give up all State aid as soon as our adversaries will limit themselves to purely spiritual influences, namely to the use of the sacred Scriptures, to appeals to history, to friendly discussions; instead of hunting us from our churches, persecuting our families, refusing us decent burial, taking the bread from the children of a family which joins us, and exposing us to a thousand vexations wherever we are in the minority. Until they do this, we shall ask for aid from our country, our government, and, I would add, from those of our Protestant brethren, who have not forgotten their history.'<sup>8</sup>

"Returning to the question of unity and liberty, he continued:—

'A great German Bishop long hesitated about recognizing the Vatican decrees, but at length he sacrificed liberty to external unity. Many others have done the same, and thus there have been suppressed the beautiful national worship of Cologne, of Paris, of Milan, of Spain, and the exquisite prayers and magnificent hymns of the old Gallic Church. For this, marriage of priests was made dishonourable. For this, the old faculties of theology were suppressed. For this, the great leaders of theological science, the honour of the Catholic Church in France and Germany, were put down. The Pope refuses toleration to principles which are not in conformity with the learning of the thirteenth century. In the name of liberty we reject *such* unity.'

"As to creeds and councils:—

'We are asked why we do not frame a new Creed. We answer, Our Creed is already made. It is the Creed of the Universal Church—the Creed of the Ecumenical Councils. We recognize the truly Ecumenical Councils, because we regard them as genuine representations of the Universal Church, and because their statements are in conformity with the sacred Scriptures, and recognized by the Universal Church.'

"On uniformity and intercommunion:—

"We would preserve unity in matters of minor importance also, even

<sup>8</sup> The abolition of all connexion between Church and State was passed by the Great Council of Geneva, but has since been rejected by the people, in whose hands the final decision rests. In Geneva there is both a National Protestant and a National Roman Catholic Church; but as the Roman Catholics are in the minority in many parishes, they are eager to uphold the proposition of disendowment. Had it been adopted, all ecclesiastical buildings would have remained with their present owners for thirty years, after which time the various communes would have had the right of selling them.

so far as the forms of Divine worship in our Church. Perfect uniformity is not necessary, but every member of our Church ought to feel at ease when taking part in the services of a Church in another canton, and I trust that this day we shall make some progress in establishing such unity. I hope that our mode of celebrating the Lord's Supper will be in such conformity with that of the ancient Church, that even members of our sister Churches in other countries will not fear to communicate with us. We long for sympathy, for we have few friends. Let us aim at unity amongst our ourselves, unity between our priests and our laity, and also unity with other National Churches which are constituted on the same basis as ours.'

"Having referred with thankfulness to the presence of the Most Rev. Lord Plunket, Bishop of Meath, and the representative of the Anglo-Continental Society—members of two of the branches of the Anglican Communion, which in all its branches had shown the greatest sympathy to the Christian Catholic movement—and of the Right Rev. Dr. Riley, the Bishop of the youthful National Church of Mexico, which had left the Church of Rome to belong to the Catholic Church, he continued :—

'We also rejoice to see amongst us our dear friend M. le Curé Loyalson. The services rendered by him to the Church in Geneva have not been forgotten. His presence, too, is an evidence that the Christian Catholic Church of Switzerland and the rising Gallican Church in Paris are not mere isolated sects, but rather members of the same Catholic Church. May our present Synod strengthen the bonds of union between all the members of our church, and show that she deserves the recognition of those venerable National Catholic Churches whose representatives have honoured us with their presence. I pray that God may bless and prosper our deliberations to His honour, to the prosperity of His Church, and to our welfare. Amen !'

"This address was followed by the celebration of the Holy Communion, after which the various delegates assembled in the Hôtel de la Ville, and the Synod, consisting of thirty-seven clergy and forty-seven laymen, was formally opened. M. R. Philippi, President of the Synodal Council of Bâle, read the report, which gave a cheering view of the financial state of the Church. He pointed out that the refusal of Bishop Herzog to exercise episcopal functions with regard to any community outside the borders of Switzerland was due to the laws which recognized his office, and were he to accede to such a request it would be a distinct violation of the law. He also alluded to the difficulties of the church, caused principally by the alteration of policy on the part of the present Pôpe.<sup>9</sup>

<sup>9</sup> "In Switzerland, the laws respecting ecclesiastical matters, and even the relations between Church and State differ from those in any other country. In the first place, each of the twenty-five cantons into which the country is divided has power to enact special laws on these subjects; and secondly, in many places the priests are elected by the parishioners, e. g., in Uri, Schwartz,

“ A vote of thanks having been passed to Bishop Herzog for his exertions on behalf of parishes where the Old Catholics were in the minority, and kindly mention having been made of help received from friends in England, the Bishop gave the statistics of the year ; the following is a summary :—

| Number of Members. | Children Instructed. |               | Com-municants. |               | Baptisms.     |              | Marriages.    |              | Burials.     |              |
|--------------------|----------------------|---------------|----------------|---------------|---------------|--------------|---------------|--------------|--------------|--------------|
| 1879.<br>45571     | 1878.<br>44557       | 1879.<br>3907 | 1878.<br>4159  | 1879.<br>1055 | 1878.<br>1368 | 1879.<br>942 | 1878.<br>1060 | 1879.<br>192 | 1878.<br>228 | 1879.<br>685 |
|                    |                      |               |                |               |               |              |               |              |              | 1878.<br>737 |

“ Fifteen priests had been lost to the Church since the last Synod ; three had joined the Church of Rome, three had died, three were dismissed, and three had retired. On the other hand, three new clergymen had been added to the list.

“ The Bishop then brought forward a series of proposals respecting the religious education of the young, which if fully carried out would make this the most highly educated Christian Church in the world. According to these propositions the Holy Communion was not to be administered to children under thirteen years of age, and the Bishop should visit each parish every two years and catechize the senior classes himself. They were referred to a committee. The same course was adopted with the French translation of the Order for the Holy Communion, drawn up by Bishop Herzog. The members of the latter committee were Bishop Herzog, Prof. Hirschwaldér, M. Hassler, Curé of Bâle, and M. Vimeux, Curé of Geneva.

“ Lastly, the Synod sanctioned the Book of Prayer prepared for the use of the Swiss National Catholic Church, adding that for every change the consent of the Synodal Council should be necessary.

“ The most remarkable speeches at the banquet which followed were

and Unterwalden, the parishioners always elected their curés and chaplains when the benefices were not connected with a monastery ; more, for centuries the curés were obliged to be elected annually, and this continued, in spite of the opposition of the Pope, till the beginning of the eighteenth century. To the present day the parishioners in these cantons choose their own clergy, and should any mistakes occur, the parishioners assume the right of adjusting them. At the present moment there is a dispute between the Bishop of Chur and the parishioners of Muotathal (Canton Schwytz) respecting the election of a curé ; and also with the parishioners of Berg in the same canton, in consequence of their having dismissed a chaplain appointed by the Bishop. In the Cantons of Thurgau, Aargau, Solothurn, Berne, and Geneva, the curés are now elected only for six years, therefore at the end of that time each curé must subject himself to a re-election. Pope Pius IX. condemned the laws requiring this election, in an encyclical of Nov. 21, 1873, and interdicted his clergy from submission to them, in consequence of which Old Catholic priests succeeded the original holders of the parishes. However, the present Pope has given permission to his priests in the Canton of Berne to accept the laws which had been condemned by his predecessor, and in the elections which have since taken place the Roman Catholics have taken a very active part. The policy of Leo XIII. is a plain proof that the laws respecting the election of curés were not ‘ opposed to the Catholic faith,’ as was so frequently asserted.”

those of M. Reverchon, Bishop Herzog, Lord Plunket, Père Hyacinthe, M. Bard, and Dr. Weibel.

“The last speech was from M. Carteret, one of the State Counsellors, and formerly President. Coming from a man of his high character, who is a steady upholder of the Swiss French Protestant Church, it was a most remarkable and encouraging address. He pointed out that religion cannot be founded on mere negations, and that it is a mistake and a misfortune for any country to have it supposed that Roman Catholicism could be successfully met by what is called, ‘free thought,’ or by irreligion. He also earnestly warned the Church not to allow their movement to become political.

“Throughout the entire proceedings there was no appearance of any want of hope or of courage in looking to the future. Notwithstanding the new difficulties caused by the change of policy of the present Pope, and some losses, every one seemed animated with a firm belief in the stability of the movement and its ultimate success. Present difficulties seem, with God’s blessing, to be working for good. The strangers present felt that all who are anxious for reform in the Church of Rome may well thank the great Head of the Church for the many evidences of piety, zeal, and sound practical sense displayed in the Sixth Synod of the Christian Catholic Church of Switzerland.”

### IRISH STUDENTSHIP AT BERNE.

THE following paper was circulated in Ireland by the Most Reverend Lord Plunket, Bishop of Meath:—

“THE OLD CATHOLIC CHURCH OF SWITZERLAND. THEOLOGICAL STUDENTSHIP.—An effort is being made to collect a sum of Fifty Pounds, which it is purposed to forward through the Anglo-Continental Society to Bishop Herzog—the Bishop of the Old Catholic Church of Switzerland. Of this sum £40 will be allotted to the support, for one year, of an Old Catholic Theological Studentship at the University of Berne, and the remaining £10 will be given as a Prize for proficiency in Scriptural knowledge.

“A sum of £40 was contributed by Irish Churchmen a few years ago, and forwarded through the Anglo-Continental Society to Bishop Reinkens, the Bishop of the Old Catholic Church of Germany, for a similar object, and was most thankfully received. The Swiss Old Catholic Church has, however, an even greater claim on the sympathies of Irish Churchmen—for Switzerland, as is well known, was originally Christianized mainly through the efforts of Irish Missionaries, and many Swiss towns (such as St. Gall) still bear the names of Irish Saints. It is hoped, therefore, that

Irish Churchmen will gladly do for the Old Catholics of Switzerland what they have already done for their brethren in Germany, and will thus afford a proof that the Church of Ireland is not unmindful of the noble efforts which have been made in both these countries, of late years, to return to the pure Catholic and Scriptural Faith professed by the Primitive Church of Christ."

The appeal was responded to by the following list of contributions:—

|  | <i>£ s. d.</i> |
|--|----------------|
| The Most Rev. the Lord Archbishop of Armagh . . . . .  | 2 0 0          |
| The Most Rev. the Lord Archbishop of Dublin . . . . .  | 5 0 0          |
| The Most Rev. the Lord Bishop of Meath (for Scriptural Prize) . . . . .                        | 5 0 0          |
| The Right Rev. the Lord Bishop of Down . . . . .   | 2 0 0          |
| The Right Rev. the Lord Bishop of Killaloe . . . . .   | 5 0 0          |
| The Right Rev. the Lord Bishop of Kilmore . . . . .  | 1 0 0          |
| The Right Hon. the Lord Ardilaun . . . . .   | 5 0 0          |
| The Right Hon. Judge Warren (for Scriptural Prize) . . . . .                                   | 5 0 0          |
| The Rev. the Provost of Trinity College, Dublin . . . . .                                      | 5 0 0          |
| E. C. Guinness, Esq. . . . .   | 5 0 0          |
| Rev. B. C. Davidson-Houston . . . . .  | 1 0 0          |
| Rev. Edward Bayly . . . . .  | 1 0 0          |
| Offertory at Christ Church Cathedral, Dublin, after Sermon by<br>the Bishop of Meath . . . . . | 8 0 0          |
|  | <u>£50 0 0</u> |

The brotherly gift, due to the loving interest taken in the Swiss Church by the Bishop of Meath, was acknowledged by Bishop Herzog in the following letter to the Rev. F. Meyrick:—

“BERNE, June 22nd, 1880.

“I have received, through Maruard's bank in Berne, for our Students' Fund, £50, or 1250 francs, which you were so kind as to send me, by commission from Lord Plunket, Bishop of Meath.

“Lord Plunket was so good as to tell me that of this sum £40, or 1000 francs, were to be spent on the entire stipend of one, or the half stipend of two theological students, and that £10, or 250 francs, should be given as Prizes for exegetical works on the New Testament. Lord Plunket allows me to divide this last sum into two prizes of 150 francs and 100 francs. I will make known to you at the proper time the announcement of the prizes to our students, and also the result of the works and the prize distribution, and I will not fail to name to you the students who receive the stipends.

“Will you now, honoured sir and friend, have the kindness to express my sincerest and warmest thanks to Lord Plunket, and to the other members of the Irish Church who have contributed to this great gift. The sympathy which the Right Rev. Lord Plunket and other prominent members of the Irish National Church have so generously shown for our Swiss National Church touches us doubly, for it reminds us that it was men from 'The Island of Saints' who bore testimony in our land to 'the faith once delivered to the saints.' May the gift which you have sent me be also a sign that a future time is coming in which the National Churches

will live again, and the nations will be again united together by the common bond of pure and primitive faith, and by mutual love and intercession!

"Thanking you most heartily, dear friend and brother, for your continual benevolent labours in favour of our Church, I assure you again of my sincere affection in Christ Jesus.

"ED. HERZOG, Bishop."

### PROTESTANTISM IN GERMANY.

SIR,—In the June number of the *Foreign Church Chronicle*, immediately following a paper signed by my initials, is a letter on German Protestantism, from the Chaplain of Baden-Baden. I trust to be permitted, without offence, to call this letter mischievous. The writer would characterize German Protestantism as destitute of "vigour and life," because it is ignorant of Hymns Ancient and Modern, and cannot "even offer an early celebration, or train a surpliced choir." Possibly most of your readers will believe that vigour and life may exist in a religious body even where "A. & M." is not contained in the programme of services, and where the singers are not clothed in white garments. None will contend with the writer respecting the excellence of a Book of Common Prayer, of daily services, weekly celebrations, &c.; few will agree with his hasty condemnation of a body where these things are not valued as we value them. I venture, on the contrary, to assert—and this from a fairly long acquaintance with German Protestantism—that there are many signs of vigour and life, and these increasing, in the Evangelical Churches of Germany. Your correspondent's knowledge is probably more of the Baden and South German Churches, and in them religious life may be more or less dormant; but it is not fair therefore to condemn "the Protestant Church of Germany"—meaning thereby, as I suppose, the cause of Protestantism, as a whole, in the States now comprising Germany. To Germany, politically, Prussia gives what your correspondent calls a "tone"; it is the same ecclesiastically; and of the Evangelical Church of Prussia, which is the strongest representative of Protestantism in Germany, I desire to say that "vigour and life" are not extinct, so far as an impartial observer may conclude.

Your correspondent complains of lack of frequent services, and celebrations of the Holy Communion. Perhaps the following list of a week's services, taken at random from a Berlin newspaper, may somewhat surprise him. It is a list of services at St. James' Church—a parish somewhat notorious for its late elections in opposition to the Supreme Council—for the week beginning May 23: *Sunday*: Morning Service, 9.30, preceded by Confession, and followed by administration of the Lord's Supper; Children's Service, 12.0; Service for Confirmation candidates, 5.0; Evening Service, 6.0. *Monday*: 8.0 p.m., Bible Meeting in church for men. *Tuesday*: 4.0, Missionary Festival Service; 7.0, Confirmation Lecture. *Thursday*: 8.0, Preparation Service for Sunday School teachers. *Friday*: 9.0 a.m., the Lord's Supper; 7.0 p.m., Bible Lecture. This is not a meagre weekly programme. I continue statistics, taken from the same newspaper. On Maundy Thursday, Good Friday, and Easter Day, this year, there were 30,156 communicants in the Evangelical Churches of Berlin, or 1743 more than in 1879. Even in Berlin there must be some

"vigour and life" left. On the "two Easter Days" (Sunday and Monday) 1716 Baptisms were solemnized in the Berlin churches. At a recent district synod, the senior pastor of St. James's said that within the last year or two the number of communicants at his church had increased by 900. It should moreover be remembered that in the German Evangelical Churches, Confirmation holds a very high place, and that the preparation of candidates is one of the chief employments of the pastor. I think at this moment of one pastor who said that he spent thirty hours every week in teaching his confirmation classes. Many of the Berlin ministers prepare annually 500—700 candidates; and this preparation is not a series of half a dozen lectures merely, but laborious catechizing for the space of a year or eighteen months. At the Berlin Kreissynode of May 24, the Preacher Rhode said that he had then 588 candidates under instruction.

I will not occupy more of your space at present. In the above statistics I have purposely confined myself to the least favourable specimen of German Protestantism, namely the Evangelical Church in Berlin. At an early opportunity I would like to describe the spiritual destitution that exists there: it is, at any rate, a sign of vigour that this destitution is acknowledged, and that at synodal gatherings its remedy is a subject of discussion. In the country districts there are many more signs of progress—church restoration, an increased pastorate, establishment of Sunday-schools, agitation for Sunday-rest, efforts for criminals. On all these points I could give information which would convince your readers that Protestantism in Germany is not altogether that moribund cause which some try to prove it. At least we shall be able to "communicate a tone" to it—which perchance is lacking—better by recognizing than by ignoring the good which it is doing, and the life it certainly displays.

G. E. B.

## TWO SPEECHES BY M. HYACINTHE LOYSON.

I. IN LAMBETH PALACE LIBRARY.<sup>10</sup>

"**A** PRÈS avoir témoigné sa gratitude pour l'accueil que le public anglais a bien voulu faire en sa personne à une cause étrangère, mais généreuse, M. Hyacinthe Loyson a remercié tout particulièrement l'Archevêque de Cantorbéry de l'honneur et de l'appui qu'il accorde à cette cause, en la prenant sous son haut patronage. Les deux grands ennemis de l'Evangile sont partout les mêmes; le fanatisme et l'infidélité. Seulement, en France, ils sont plus directement aux prises, après avoir supprimé les divers intermédiaires qui les séparent ailleurs, et ils soulèvent, à droite et à gauche, la nation presque entière, comme pour un suprême combat,

<sup>10</sup> On June 28th, 1880. The other speakers were: Dr. Kerchoffs, Mr. F. A. White, the Archbishop of Canterbury, the Bishop of Winchester, Dr. Nevin, the Dean of Westminster, the Bishop of Meath, the Bishop of Carlisle, the Bishop of Edinburgh; and it was announced that contributions would be received by F. A. White, Esq., Kinross House, Cromwell Road, London.

également décisif dans l'ordre politique comme dans l'ordre religieuse. D'une part, toutes les forces de la réaction, groupées autour du drapeau de l'Ultramontanisme, avec cette devise, non pas sans doute explicite, mais pratique : le Pape est Dieu. De l'autre, ces deux grandes puissances modernes, la science et la démocratie, ou du moins un trop grand nombre de ceux qui les représentent, affirmant qu'il n'y a de liberté et de progrès durables que dans l'émancipation complète de toute foi et de toute dépendance religieuse. Entre ces deux partis extrêmes, il y a bien, dans l'ordre religieux, le protestantisme. Je ne parlerai du protestantisme français qu'avec égards, parcequ'il les mérite, et parceque je compte dans ses rangs quelques uns de mes meilleurs amis. Toutefois ma conviction profonde est que le protestantisme, tel qu'il existe de l'autre côté de la Manche, ne conquerra pas la France, ni même une portion considérable de la France. Nous avons des besoins religieux, et même esthétiques, que son culte décharné ne satisfait pas : la logique de l'esprit français exige aussi plus de cohésion dans les doctrines, et la tendance à l'unité, qui est le caractère de l'esprit latin, répugne à des divisions sans remède et à un individualisme sans frein. Aussi voyons-nous que, depuis dix ans, malgré les événements qui le favorisent, malgré les ressources pécuniaires dont il dispose, malgré les talents et les dévouements qui le servent, le protestantisme n'a fait que bien peu de progrès en France. Si donc le Christianisme ne doit point périr dans la nation, le salut lui viendra d'ailleurs.

“C'est sur la base de notre ancienne Eglise nationale, notée d'hérésie et de schisme par le Concile du Vatican, qu'il nous faudra reconstruire l'édifice religieux qui abritera une génération plus heureuse que la nôtre. 1. Cet édifice doit être catholique, non dans le sens romain, mais dans le sens ancien et véritable du mot. Nous ne nous servons pas des termes, que vous employez quelquefois, de *haute* et de *basse Eglise* ; l'Eglise, dont nous avons besoin, c'est une Eglise qui soit simplement *vraie* et *forte* : vraie par la conservation pure et intégrale de la foi *catholique* ; forte par le maintien de l'ordre et du gouvernement *apostoliques*. 2. Nous voulons que notre Eglise soit évangélique autant que catholique. Séparée de l'esprit, la lettre tue ; séparée de l'âme, le corps est un cadavre. Si nécessaires que soient les institutions extérieures de l'Eglise, elles ne sont que le vase destiné à garder et à communiquer la liqueur précieuse de l'Evangile. L'adoration en esprit et en vérité, l'expiation par le sang et la justification par la foi, le rapport direct et permanent de l'homme

avec Dieu par Jésus-Christ, forment l'essence même du Christianisme. Bien loin d'y être un obstacle, l'institution du Ministère et des Sacrements est le moyen qui met dans un rapport nécessaire et intime la vie individuelle du Chrétien avec la vie collective de l'Eglise. 3. Enfin, cette harmonie indissoluble de l'Evangile et de l'Eglise n'exclue pas un troisième élément, la Science. La raison n'est point opposée à la foi, et la science est indispensable à la théologie. Quand la critique s'attaque, comme elle le fait trop souvent, au principe divin de la révélation, elle devient négative et n'est plus qu'une force malfaisante de destruction. Mais quand elle se borne à séparer l'élément humain de l'élément divin, l'erreur de la vérité, l'abus de l'institution, la critique est positive, et elle constitue l'un des plus puissants instruments de reconstruction.

“ Tels sont les principes généraux qui président depuis une année déjà, à l'œuvre modeste, mais nécessaire, que, mes amis et moi, avons entreprise en France. Si, comme je le pense, ces principes sont les vôtres, sous des formes peut-être un peu différentes, mais dans un fond commun, je ne crains pas de faire appel aujourd'hui à vos sympathies et à votre aide en faveur de la Mission de réforme chrétienne et catholique, dont le siège est à Paris. On l'a souvent remarqué, le bienfait revient, sous une autre forme, à celui qui en est l'auteur. L'avenir réserve peut-être des épreuves à votre Eglise. Vous serez d'autant plus forts pour en triompher, que vous aurez travaillé à restaurer au dehors les principes sur lesquels vous aurez alors besoin de vous appuyer au dedans ; l'Evangile et l'Eglise, la foi et la science, l'autorité et la liberté.”

## 2. IN THE ASSEMBLY ROOMS, ST. LEONARDS.<sup>11</sup>

“ M. LOYSON said :— He came to speak of a cause which, although possibly strange to some of them was, nevertheless, good and true. It was a cause in a minority ; defeated, but which they, nevertheless, hoped, and indeed believed, would prove ultimately victorious. The Vatican had triumphed ; the Council had condemned them ; and Gallicanism was gone. England had always been the home of defeated and persecuted minorities. So it was found in the times of Louis XIV., and in the time of Robespierre. His cause was essentially French. Strife there had been between their two lands in

<sup>11</sup> On July 6th, 1880. The other speakers were : Dr. Crosse, Admiral Orlebar, Dr. Crothers ; and it was announced that contributions would be received by Lady Durand, Maze Hill Cottage, St. Leonard's-on-Sea.

the past—a strife which began at that very town. At that very spot was the battle waged by the enemies of them both—the Normans of the North. The present mission of France was peace and liberty, and though his cause was to-day the cause of a defeated minority, it was the cause of the Gospel in France. The subject, then, was Christianity in France. They had ever to combat the same adversaries—superstition and infidelity; adversaries one of another, yet both combined against the Gospel. Everywhere these enmities of extremes existed, but what was specially tragic in France was that there the moderate and mediating forces were eclipsed. Superstition and infidelity were now raising the people for a supreme effort. In France, logic had become super-acute and the passions had become envenomed. The result was that religion in France was in an attitude never before seen. He respected conversion, but not reaction. Now all the reactionary forces grouped themselves round the Ultramontane flag, on which was inscribed 'Infallibility of the Pope,' which meant abdication of reason and conscience. But reason and conscience should never be divided. Reason should never abdicate, and the effort to dethrone it had been the radical vice of the Ultramontanes. Scientific and political leaders scrupled not to proclaim from the tribune, in the Press, and everywhere, that there was no liberty, no progress, but by the destruction of dogma and emancipation from a personal God.

"Between Ultramontanism with its infallibility of the Pope, and Democracy, passing at times to the negation of God, what did they see in France? Only a Protestantism which was powerless. Saints and geniuses, he would admit, there were in these systems, but the systems themselves were bad. He judged not men, but systems. A representative of Republican opinions had said to him, 'You admit dogma and grace, but it is dogma that stifles. If you admit a personal divinity, you put over us an arbitrary power.' But in reality it was the papacy, which investing the Pope with an infallible power, had in him put over them a divinity. Protestantism had merited respect. It had collected some choice souls. In the sixteenth century it was a grand power in France. It had opened two books—liberty of conscience and the Word of God. It had made the Bible a subject of meditative study. But now Protestantism had changed. The Latin race possessed an æsthetic temperament; and this was a gift to it from God. The disembodied creed of the French Protestant

could not satisfy it. He would admit that the æsthetic might become dangerous if they let it pass on to fantasy. But it did not take that form with them. It was not music or poetry, which was the special tendency of their mind and language. They required an exact, clear, coherent system, something chained together in thought, and that mere Protestantism, with its discords and subdivisions, could not supply to them. Therefore, in spite of its liberty of action it has made but little progress.

“ The cause he pleaded was not his own ; he did not invent it. Their object was to return—and all true reformations were returns—to original principles. Revolution he detested, but he would fight for reform as a humble soldier in the cause. His principles were—first, catholicity ; secondly, evangelicalism ; and thirdly, liberty. These made one harmony. First, catholicity. He accepted the test of St. Vincent of Lerins—‘ Quod semper, quod ubique, quod ab omnibus.’ But he did not admit that it was fulfilled by Rome. Boileau had said, ‘ Chaque Protestant est un pape, une Bible à la main.’ But the Pope was the chief of such Protestants, for he was the manufacturer of dogmas. Extremes touch. To be truly catholic, one must oppose the Pope. The Bible was the book of the Jews, but it was the Book of God. They (the lecturer’s supporters) would never undervalue it. They would give it up to none, but not the Bible in the hand of the Pope, or in the hand of the first comer. They had taken their faith from the creeds of the Church, and they had learnt it upon their mother’s knee. And that faith, none, neither Pope nor any other, could change. Apostolic order they required. They must needs then have the episcopate. Here, too, they had turned to England and had found support. He was placed under the jurisdiction of the Bishop of Edinburgh. Those doctrines which education gave him, reflection had confirmed. He felt all the aspirations of the evangelical faith—salvation by the blood of the Saviour, justification by faith ; and the sacraments were his means of communication with God. At baptism each Christian was made a king and a priest. There was an old story which would illustrate the truth. A vase was filled with liquid or perfume, and that represented the Church and faith. They might embellish the vase, but if they broke it, the contents—the faith—would be spilt. They did not want High Church and Low Church, but they wanted the truth, which was catholicity ; and strength, which was apostolicity.

Democracy was vague, and dangerous because vague. Religion should live on good terms with Democracy, provided it kept its proper ground. There was no cause for fear ; religion would always have the last word, whatever trials God sent upon them. It had been said that the State should only fulfil the function of a gendarme or of an assurance company. This they could not accept. It was the cause of Catholicity and liberality which he affirmed, and small though they were, they would eventually succeed ; the cause itself was so great. They were weak, however, and sought aid, and he made appeal for assistance in advancing the cause which he had at heart."

#### INTERVIEW BETWEEN THE BISHOP OF GIBRALTAR AND THE Patriarch of Constantinople.

THE day was wet, and the road was rough, when the Bishop, accompanied by several of the English clergy then at Constantinople, and by a Greek who, though a layman, was a Doctor of Divinity, paid his visit to the *Œcuménical Patriarch*, in November last. It was an occasion of unusual interest, for the Patriarch had been enthroned but lately : in former spheres he had won the respect of all nationalities, and was known to possess great administrative talent, and to contemplate comprehensive plans of reform.

Outward signs of renovation were noticed at his very door : it was not now, as under the old *régime*, into the fore-court of the great church, up that steep flight of steps, and along those creaking floors of what—only in irony—could be called a palace, that the party was ushered. The wand of transformation had changed the scene. They passed before that central gate of evil memory, into the patriarchal garden, to which flowers gave colour and brightness ; and entering a hall of oriental fashion, were led up the low gallery that, set midway against the wall, faced the front door, to a suite of lofty rooms, peopled with dark-robed ecclesiastics, into the presence-chamber of the Chief Pastor of the Eastern Orthodox Church.

This room was handsomely, not extravagantly furnished ; and at the upper end three pictures, in the Byzantine style, but of good design and rich in colour, and the archiepiscopal double cross, overhanging the chair of office. All was in becoming contrast with what one of the visitors remembered of an archiepiscopal palace, in the

reception-room of which he heard the rats playing under the divan on which reposed the Head of the Province.

After the preliminary commonplaces, the conversation was opened by the Patriarch, who told the Bishop of his former pleasure, when he was Bishop of Varna, in meeting his lordship's predecessor. He had been visited at Varna by the lamented Bishop Harris. Then Bishop Sandford, alluding to his intended excursion into Bulgaria, expressed the pain with which he had observed the differences that separated the Greek and Bulgarian Christians. As an Englishman he felt, of course, great sympathy with all who were desirous of enjoying lawful liberty, but the divisions of Christians were always a scandal; unbelievers pointed to these divisions as furnishing ground for deriding that holy religion which yielded, as they said, such bitter fruit. It was surely deplorable that another division should be added to those which had already severed the professed followers of Christ. The Patriarch, allowing this separation of the Bulgarians from the Greeks to be a lamentable event, was forced to regard it as inevitable. No remedy could be effectual unless the root and origin of the difference were removed. And what was the origin of this difference? The question had a political aspect, and unless the policy which gave rise to this movement were renounced, reunion would be impossible. The Bishop spoke of the mischief produced by the tendency, so general in the East, of regarding religious questions from a political point of view.

The Bishop then alluded to the Old Catholic movement; he said that, passing on his way eastward, he had visited the veteran leader of the party, Dr. Döllinger. The Doctor remarked to him that no answer had been returned from Constantinople to the letters sent to the Holy Synod by the Committee appointed at Bonn to conduct correspondence with the Greek Orthodox Church. The Patriarch answered that a Committee had been formed at Constantinople, and instructed to consider the proposals made by the Old Catholics. This Committee had arrived at the conclusion that the communications made by the Old Catholics called for no reply. His Holiness observed, moreover, that the Old Catholics hardly as yet formed a distinct community which could be recognized: they were unlike the great English Church, which held a definite and recognized status. On the Patriarch speaking of the Anglican Church as including many Protestant bodies, occasion was taken to assure the Patriarch that "Anglican" was not a term convertible with "Pro-

testant," and that the Church of England laid no claim to the dignity and responsibilities of being head of all Protestant congregations.<sup>12</sup> The Bishop cited certain acts of intercommunion between members of the Orthodox and of the Anglican Church. He had himself been invited in Corsica to visit a Russian officer, and to hold the Burial Service when he died ; and on their side, the authorities of the Eastern Church had sanctioned the like service in the case of English Christians. "From necessity," the Patriarch replied. "Still this was an act of charity," it was rejoined. "Rather of necessity than of charity," answered the Patriarch. "Whatever I did," said the Bishop, "was altogether for charity's sake, and in no wise of necessity."

It could but be remarked that the Patriarch seemed to guard himself against even the semblance of concession, and to entrench his position within a barricade of conventional phrases and stately adjectives. He spoke warily, and seemed to be weighing the import of what he should say, or leave unsaid, with the next breath. Even while no one of his attendants was in the room, he appeared to be exercising a politic caution, lest the three pictures which had their six eyes upon him had the power of publishing one incautious word. During the interview, the Bishop dwelt upon the importance of providing a good system of education for the clergy: he was glad to be told that his Holiness was taking measures in this direction: the clergy should be guides to their flocks, qualified to cope with the scepticism of the day, and to foster the spiritual and mental life of the people. The Bishop said that he was much pleased with the manifesto, issued by the Patriarch on his elevation to the Patriarchate, on reforms needed by the Church.

At the close of the interview, the Bishop expressed an earnest hope that the Patriarch would be enabled to recover his stray sheep of Bulgarian race ; and the Patriarch thanked the Bishop, and assured him of his hearty wish for a blessing on his charge. With mutual evidences of brotherhood and goodwill they parted, but not before the Bishop had alluded to the difficulties of the road by which he had reached the Patriarchal Palace, as sadly symbolizing the obstacles that lay in the way of Christian reunion.

<sup>12</sup> The present Bishop of Heraclea (formerly of Chios), in his work, *Φωνὴ τῆς Ὀρθοδοξίας (Voice of Orthodoxy)*, has asserted the distinction between the Anglican Church and these communities of Protestants, and the continuity of her Episcopal Hierarchy. But this distinction is not generally recognised in the East.

## SOME FACTS CONCERNING THE ASSYRIAN (NESTORIAN) CHURCH.

**I**N view of the fraternal mission lately undertaken from the Church of England to the Christians of Assyria, it has been thought that a translation (slightly condensed by the omission of less important details) of a chapter from a work published in St. Petersburg in 1876, entitled *Sovremennie Bweet i Liturgia Iakovitov i Nestorian, i o Tseskve Armianskoe* (The Present Condition and Liturgies of the Jacobites and Nestorians, and concerning the Armenian Church), would interest the readers of the *Foreign Church Chronicle*.

The learned author of that work, Sophonius, Bishop of Turkestan and Tashkend, was one of the most accomplished scholars of the Russian Church, a Master of Arts of the St. Petersburg Spiritual Academy in 1827; he, after filling several important posts, became Chaplain to the Russian Embassy at Constantinople in 1848, and in 1855 to that at Rome. In 1863 he was made Vicar Bishop in the diocese of Novomirgorod. On the establishment of the new diocese of Turkestan and Tashkend, in 1871, he was translated to that see, in charge of which he died, in the year 1877.

“The hierarchical condition of the Nestorian Chaldean Church at the present time, is far different from what it was, as to its extent, in the fourteenth century. But as regards its inner organism, the hierarchy presents still the same organization as in early days. The chief prelates in this church at this day are the Patriarch (or Catholicos), the Metropolitan (or Matran), the Bishops (or Abounas).

The Patriarch, among the Nestorians, is the highest ecclesiastic, and is invested with the chief administrative power and authority. His decisions, whether in matters of faith, or of ecclesiastical order, are final, and subject neither to review nor change. The name, *Mar Shimoon*, which belongs to him alone, is assumed by him when he is made Patriarch. It does not quite take the place of his former name, but is the one which is used in formal titles, in Patriarchal documents, and on the Patriarchal seal. In ecclesiastical annals the former name of the Patriarch follows the name Shimoon. A like usage holds in all historical matters, so as to distinguish one Mar Shimoon from others of that name. The present Patriarch is Mar Shimoon Ruveen (Reuben), and his predecessor was Mar Shimoon Auraham (Abraham).

The custom of so naming the Nestorian Patriarch is not an ancient one. Until the separation took place between the Nestorian and the Chaldean Churches, the Syro-Chaldean Patriarch, or Catholicos, was always known by the name which he bore from infancy—his baptismal name. In the earlier days of the Chaldean Church there was no such usage. This is seen from the catalogue of hierarchs, beginning from the Apostle Thaddeus, the founder of that church, to the end of the thirteenth century. But as the custom to take the name of the preceding hierarch, distinguishing these between the individual and his office, was not unusual in the Churches of the East (in the Jacobite Church the Patriarch is always named Ignatius, and the Eparchs of Mosul and of Jerusalem respectively Basil and Gregory), and as, in the Nestorian Church itself, many Patriarchs in the ninth and tenth centuries took at the time of their entrance upon their see the name of Timothy, so the Nestorian Patriarchs, in remembrance of an event in the history of their Church, retain until now the name of that Catholicos who first presided over the Assyro-Nestorian flock after the separation of that Church from the Chaldean.

Ruveem came to the Patriarchal throne in 1861, and was the twelfth in list of Mar Shimoons, this list now extending over about 200 years. Even now (in 1868) he is barely twenty-eight. The reason of so young a man being made Patriarch is, that the office of Bishop, Metropolitan, and Patriarch among the Nestorians is for the most part hereditary. Each hierarch can choose for himself a successor from the nearest of his relatives, and during his own lifetime present him to the Patriarch for consecration to take his place after his departure. So the present Patriarch was, two years before the death of his predecessor, his uncle, advanced by him to the episcopate, with the right of succession to the patriarchate. In such way, the choice of the Patriarch among the Assyrians is exempt from all the trouble and disquietude which seem so inevitable at the choice of a Catholicos elsewhere, and is not surrounded with the empty glitter and parade of the Conclave at the Quirinal at Rome. Here, all is decided leisurely and quietly, and what has been decided is confirmed when proof has been afforded that the qualities demanded by the high dignity of the office are really possessed by the person chosen.

The ordinary residence of the Patriarch is in the village of Kochanes, in the district of Djulamerg, in the province of Hakkari, in

Asiatic Turkey. This village is made up chiefly of the attendants and dependants upon the Patriarch. It contains three churches, one of them, named after Mar Shalita, is the Patriarchal Church, and contains the throne of the Patriarch. Here all the bishops are consecrated ; here the Patriarch enters upon his high office ; here, too, the bread for the Holy Communion, and the leaven for making it, are set apart. The suite of the Patriarch, part of whom live in the house with him, consists of three priests, two archdeacons (one of them the aged father of the Patriarch), and four deacons. Three of the members of his suite are his uncles. This suite, or part of it, accompany the Patriarch everywhere—wait upon him, not only in church, but at home, and on journeys—constitute his cabinet council, and take the place of a chancellery.

The sphere of duty of the Nestorian Patriarch is lofty, but not extensive, although his duties are of two kinds. Mar Shimoon is, in the first place, the Catholicos, i.e., the sovereign and independent ruler and governor, not of the church alone and its hierarchy, but, in many respects, of all the Assyrian people. And he is, besides this, also a bishop, administering that special part of his church which constitutes his diocese. His duties as bishop do not differ from those of other bishops, but, as the Patriarch, Mar Shimoon at this time (*a*) ratifies the nominations made to him, as we have mentioned, by the diocesan authorities of candidates for the episcopate. If an abouna should not have designated a successor, or the person designated not appear suited for the episcopal office, the Patriarch himself (*b*) chooses one whom he thinks worthy, and thereupon consecrates him according to the ceremonial of his church. (*c*) In this he associates with him one or two of the neighbouring bishops and priests. In case of need, connected with the church at large or the nation, he summons to his residence, or to some other place, all the Syro-Chaldean abounas, and holds with them a synod, over which he *ex officio*, presides. (*d*) He changes the boundaries of dioceses, now enlarging, now diminishing them, and, when need requires, creates new ones. (*e*) He grants divorces, on representations made to him by the bishops, or on demand made to him personally ; and finally, (*f*) he appoints penances or penalties for such as fall into great and grave transgressions, such as murder, enticing to apostasy to Mohammedanism, adultery, &c., &c.

But besides the ecclesiastical duties of Mar Shimoon, as Catholicos he has much that is difficult and troublesome to do in defending and

upholding the peace of his nation, its good order and strict obedience to the local Turkish laws, and especially in urging his fellow-countrymen to the prompt payment of their various taxes. There was a time when the collection and payment into the treasury of all taxes and imports depended upon the Patriarch. But some years since the system of collecting taxes among the Christians in Turkey was changed, throughout the empire, and now the taxes are everywhere assessed and collected by Turkish officials.

When among any of the Assyrian people there are complaints and disturbances, Mar Shimoon himself goes to the discontented, hears and examines into their allegations and complaints, enters into relation with the Cadis and Pashas of the sections and districts, and by mediation in behalf of those who have been injured, does much to prevent outrages and persecution. He must do what he can to calm the agitation of the people, to quiet the unruly, to promote everywhere order and tranquillity. Not long since (in 1864), on the occasion of trouble arising between the Nestorians and the Turks, the present Patriarch went to the district in question, that of Taal, and resided there five weeks.

The second grade of hierarchical dignity in the Nestorian Church is that of Metropolitan, or, as they style it, *Matran*. From the time of the division of the Assyro-Nestorians from the Chaldee Uniats, there has been, until recently, under the Patriarch, but one Metropolitan, of the hereditary family of Matrans, and living in Asiatic Turkey. However, lately, at Oroomiah, a diocesan bishop has taken the title of Matran, but he differs in nothing from the other bishops but in title.

The real Matran (now *Mar Joseph*, his predecessor was *Mar Hnan Ishu*) is (a) the official coadjutor and special adviser of the Patriarch, in all matters connected with the government of the Church. (b) He is the vicar of the Patriarch, and in case of the disability of the latter, or his absence from the limits of his patriarchate, he discharges his duties. (c) He takes an especial part in making a new Patriarch. The long and complicated service for the making of a Patriarch is performed with all possible solemnity, and with the attendance of the entire episcopate. The Matran is the principal officiant from the beginning to the end of the service, conducts the new Patriarch to his throne, anoints him with the consecrated oil, presents him with the pastoral staff, and greets him in the name of the Church. Not unnaturally, the Matran enjoys a

pre-eminence among the Nestorian bishops, and has some outward marks of distinction. (*d*) He has, in addition to the small seal used by all the bishops, a special seal, similar in size to that of the Patriarch, and bearing his proper titles. (*e*) He can consecrate for himself two vicar bishops, whilst often Mar Shimoon has but one. From the inscription on the Matran's seal may be learnt the extent of his jurisdiction in earlier times, when he had the oversight of the dioceses about Sert, which, from their extent, and from the number of Assyrians there resident, demanded frequent visits from the Patriarch or his vicar. But at the present time, when the great part of the Nestorians of Sert have been converted either to Romanism or to Protestantism, the Matran rules over only his own diocese, in the district of Nodjia, the see being in the village of Biddivi. One of his vicar bishops, *Mar Diak'ha* (Brightness, or Epiphany), had his see and constant residence in the village of Tiss, in the same district; but after the recent pillage and destruction of that town by the Mussulmans, in 1860, the homeless Bishop left his native place, and with a passport from the Patriarch, went to Kyilassar, in the government of Erivan, among the orthodox Assyrians, where he lived fifteen months (from December 1861). The other vicar bishop, *Mar Yohanan*, has his see in the village of Deria, where he resides.

After the Metropolitan come the Bishops, of whom there are eight—four in Asiatic Turkey, and four in Persia.

And, first, of those in Turkey. *Mar Sleeva* has his diocese in the western part of the province of Hakkari. It consists of the district of Gaivar, in which, in the words of the Bishop in a letter to me, there are about sixty-two villages. In one of these villages, named Badjeri, he has his see and fixed residence.

*Mar Sarkis* has in his charge the district of Jelu, lying between Hakkari and Amida. The number of villages in this district is not known to me, but the see of the Bishop is in the village of Chrampus, and there he resides.

*Mar Yeshua-yau.* In the pashalik of Amida, to the north of Mosul, lies the district of Bervari. This district, containing some Chaldeans and many Nestorians, constitutes the diocese of the Bishop just named. His see is in the village of Doori, where also he resides.

*Mar Tonan.* In 1862 he was still an *Archon*. This title is given among the Nestorians to a bishop designate, whose appointment has

been confirmed by the Patriarch, but who has not yet been consecrated. In 1864 *Mar Tonan*, having meantime been consecrated, had his see in the village of Suparagan, belonging to the diocese of *Mar Shimoon*. The diocese of *Mar Tonan* is but a small one, and is made up of parts of Djulamerg and Gaivar. Besides taking charge of his diocese, he acts as vicar-bishop to *Mar Shimoon*.

Of the bishops living in Persia, we would speak first of *Mar Gabriel*—a titular *Matran*. He has one of the best dioceses, comprising a considerable part of the district of Bavenduss, in Persia, with about fifty villages. He resides and has his see in the village of Ardishai.

*Mar Yohanan* lives and has his see in the village of Gavilan, in the same district with the last. His diocese is small and poor. He has long been in frequent communication with English tourists and missionaries; and this has served to give rise to the idea, among the Nestorians, that *Mar Yohanan* was a convert to Protestantism. In 1861 I was informed that *Mar Yohanan* had not only become a Protestant, but had married, had left his diocese, and was living as a layman in Oroomiah. But from reliable intelligence obtained for me shortly after, I learned that while he was in intimate relations with Protestants living in his diocese, and had in some respects adopted their mode of life, and their views in regard to the sacraments and the discipline of the Church, he had not left his diocese, nor attempted to marry. After a time, convinced that statements made to him by the Protestant missionaries were not correct, he withdrew from all relations with them, and determined to remain faithful to his own Church.

*Mar Joseph* is bishop in the district of Nazlutchae. His diocese consists of but one small village, *Ada* by name, in which he has his see and residence. He has under him one priest and one deacon.

*Mar Elias*. His diocese, which is in the same district as the last, also consists of one village. It is called Gutapa, and contains about 200 houses, and two small churches. In one of these is the see of the Bishop, who is very poor. He has an archdeacon living with him. The other church has a parish priest. A deacon, named Goshana, belonging to the latter church when I was at Erivan (in 1861-2), lived part of the time in that city, and part in the neighbouring forests, with his fellow-countrymen, who were orthodox Christians, supporting himself by working as a carpenter. He was a man of considerable intelligence, and told me much of the manners,

customs, usages, and mode of life of the clergy, and of all his unhappy people, surrounded by Tartars, and distracted by the various missionaries. From the explanation of Goshana, confirmed by the testimony of the Metropolitan and of pre-eminent laymen, it appears that the chief reason why the dioceses of Ada and Gutapa are so small and poor, is because they have suffered for fifty years from the interference there of Protestant missionaries. In this corner of Oroomiah, not only were many of the simple peasantry drawn off from their Church, but some also of the clergy. Goshana was for a time attached to one of the Assyrian schools established by the missionaries ; but coming to understand better than at first their aims and tendencies, he left off teaching, and determined to support himself by other labour. Another cause of the difference between various Nestorian dioceses is, that the population and extent of a diocese depends largely on the dignity of the bishop, and this is determined by the number of predecessors in the episcopate of his own family. Bishops Joseph and Elias were the first bishops in their respective families, while Bishop Yohanan counted among *his* ancestors more than *ten* bishops. The preceding bishops of Ada and Gutapa became Protestants in the time of the late Patriarch ; *Mar Shimoon*, therefore, consecrated two widower priests to be bishops, so that the affrighted flocks of those deluded shepherds should not be lost to the Nestorian Church.

The hierarchy of the Syro-Chaldean Church at this time consists then of one patriarch, two metropolitans (of whom one is *titular*), seven diocesan bishops—of Gaivar, Jelu, Berwari, Suparagan, Gavilan, Ada, and Gutapa—and two vicars of the metropolitans ; in all, of twelve bishops, administering ten dioceses.

### Notices.

**The Holy Bible, with an Explanatory and Critical Commentary by Bishops and other Clergy of the Anglican Church.** Edited by F. C. COOK, M.A., Canon of Exeter, Chaplain in Ordinary to the Queen. New Testament, Vol. II. [John Murray, 1880. Pp. 534.]

This volume keeps up the reputation earned by the *Speaker's Commentary* of being the Commentary in the English language

best adapted for the study of educated English laymen and clergy. It contains St. John's Gospel, with Introduction and Notes by Canon Westcott; and the Acts of the Apostles, with Introduction by Canon Cook, and Notes by Bishop Jacobson. Canon Westcott's Commentary is the outcome of twenty-five years' serious work, and bears signs throughout of a devotion to a great subject. The judgment displayed in the Introduction to and Notes upon the Acts is not less mature, and the learning is in no way inferior. Canon Westcott's part in the volume is theological, and it is treated theologically; Bishop Jacobson's is historical, and it is treated historically. Canon Westcott's style is the more diffuse, Bishop Jacobson's the more terse; both are excellent. Canon Cook's Introduction to the Acts (whose Commentary on the same book, published many years ago, has won for itself a deserved reputation) leaves nothing to be desired.

It is not to be expected that all the excursuses of Canon Westcott, dealing frequently with open questions, will command the assent of other scholars. We regret to see his authority thrown into the scale of the change of translation from Comforter to Advocate, in John xiv. 16, 28. Such a change naturally commends itself to a classical scholar on the ground of etymology and ancient uses. But the question is not thus settled. Many words with a passive etymology have an active meaning. Advocate itself is an example. Etymologically it means one advocated, in common parlance it means one that advocates. Curate means, etymologically, one "cured," i.e. invested with a cure, actually it means one who "cures," i.e. exercises a cure. Although, therefore, *paracletus* is passive in form, it does not follow that it is not active in sense. To find its force we must look to use. Canon Westcott appeals to the use of Demosthenes. But how long before St. John did Demosthenes live? Four hundred years. Have we no more contemporary evidence? Yes; Aquila and Theodotion, in translating Job xvi. 2, use the word παράκλητος (*paracleti*) for "consolers," as a synonym with the LXX. form παρακλήτροπες (*paracletores*). Now Aquila lived and wrote within fifty years after St. John's Gospel was written, and Theodotion very shortly after that. Origen was born about ninety years after the date of the Gospels, and he says distinctly that the Greek word *paracletus* had two meanings, "intercessor and consoler," and that when used of the Holy Spirit it generally means "consoler." Why should not St. John's use be in accordance with that of his almost contemporaries,

rather than that of a writer who lived four hundred years before him? Shakespeare is our classical authority, yet we could not argue respecting any given word that, because it was used by him in a particular way, it must be also so used in the twentieth century. We deprecate the change of the word "comforter" for "advocate," and we trust that Canon Westcott's preference of the latter word is not an indication that it is likely to be adopted by the Revisers of the New Testament.

The third volume of *The Student's Commentary on the Holy Bible, founded on the Speaker's Commentary* (Murray, 1880, pp. 473), contains Job, the Psalms, Proverbs, Ecclesiastes, the Song of Solomon; the commentaries on which are written by Canon Cook, Dean Johnson, Professor Plumptre, the late Prebendary Bullock, and the Rev. T. L. Kingsbury. The abridgment is very well executed by Mr. Fuller, to whom this important task has been assigned. The work is to be completed in six volumes.

**A Dictionary of Christian Antiquities.** Edited by WILLIAM SMITH, D.C.L., LL.D., and SAMUEL CHEETHAM, M.A., Archdeacon of Southwark. Vol II. [John Murray, 1880. Pp. 1161.]

The completion of this valuable work will be hailed with satisfaction and gratitude by theological and ecclesiastical students in all parts of the globe. In the *Dictionary of the Bible* and the *Dictionary of Antiquities*, the scholarship and learning of the English Church has produced works of an excellence which no German industry in the same sphere has as yet equalled or approached. Each subject is dealt with fully and solidly, yet as tersely as its nature will admit. There has been no sparing of pains on the part of contributors or of editors, the latter of whom may be heartily congratulated on their success. As a specimen of the work we quote the following sketch of a primitive Christian's wedding :—

"As soon as, by the intervention of his friends and relations, he had fixed on a woman for his consort, who was of marriageable age, and not too nearly akin to himself, nor disqualified for his wife by the enactments of any special law, and had gained her consent, and that of her parents or guardian, he announced his purpose to the officers of the Church, and if they pointed out no obstacles arising from ecclesiastical or civil law, a day of betrothal was fixed. On the day appointed, the parties met in the house of the future bride's father, in the presence of as many as ten witnesses, the bride being dressed in white; and the man offered his *arrhae*, among which was a ring, which he placed upon the third finger of the woman's left hand. These having been accepted, he proceeded to

hand over to the father of his betrothed an instrument of dowry, or marriage settlement, the delivery of which, after it had been read aloud, was testified by the witnesses present. The betrothal was now complete, but it was generally confirmed by a solemn kiss between the betrothed, and a joining of hands. It is probable that an informal prayer for a blessing upon the couple completed the ceremony, and in the earliest times a veil was at this time assumed by the woman. The betrothal over, the man returned to his home, and the woman continued to live under her father's roof, both of them bound to the other to fulfil a contract of marriage at some future time within the next forty days, or at furthest the two succeeding years, but holding communication with each other only through the best man and the bridesmaids, or other relatives and friends. At the time of betrothal the nuptial day was generally named, which might be at any season of the year except during Lent.

When the wedding-day had arrived, each of the betrothed, accompanied by friends, proceeded to a church, where they were received by the priest for the solemnization of their marriage. The bride was arrayed in the veil, which she had worn since her betrothal, as she walked to church—during the first two or three centuries—but after that time she received the veil from the priest's hands, as part of the marriage ceremonial. The ceremony, or service as we may call it, commenced with prayers offered by the priest on behalf of the bridegroom and the bride, an offering in money being at the same time made by them. After this the free consent of each to the contract made between them was declared. The officiating minister then joined their hands, and (perhaps) placing his hand on their heads, he uttered over them a form of benediction, conveying to them the blessing of the Church upon the union which had been effected by the contract made and declared between them. Immediately after the benediction in the Greek Church, at the conclusion of the whole service in the Latin, crowns of gold and silver, if the bride and bridegroom were rich, of leaves or flowers if they were poor, brought from the treasury of the church, were placed upon their heads, and, arrayed in these, they returned to the house of the bride's father, from whence, as the evening approached, the wife was carried by her husband to his home in a joyous procession, attended by a concourse of friends uttering acclamations and wishing joy to the newly-married pair. On arriving at his home, the husband led in his wife, and she untied her hair as a symbol of his authority over her, and he delivered over to her a bunch of keys as a symbol of her authority over the household. The evening was spent in festivity, which consisted of feasting, dancing, and singing."

**Rambles in North-Western America from the Pacific Ocean to the Rocky Mountains: being a Description of the Physical Geography, Climate, Soil, Productions, Industrial and Commercial Resources, Scenery, Population, Educational Institutions, Arboreal Botany, and Game Animals, of Oregon, Washington Territory, Idaho, Montana, Utah, and Wyoming.** By JOHN MORTIMER MURPHY. [London: Chapman and Hall. 8vo, pp. 364.]

We have transcribed the title of this book at full length because it really gives a very fair account of its contents. We have seldom seen a more exhaustive book of travels. To the mineralogist and

geologist, to the sportsman and student of natural history, it will open a new world for investigation. The chapter on the salmon fisheries seems especially worthy of attention. And indeed in many respects the development of the countries on the Pacific seaboard is likely in a few years to create a New World hardly less important than that which has been created on the Atlantic side of America. This result will be considerably accelerated if M. Lesseps succeeds in making a canal through the Isthmus of Panama. What strikes us as most remarkable is, that the towns of these territories, which have come into being within the last ten or twenty years, seem to arise fully furnished at once with the appliances of civilization, as Minerva sprang completely armed from Jupiter's head. Let us take one or two examples of the many new "cities" mentioned in this book.

*In Oregon*—Empire City, with a population of some hundreds, has many schools, churches, and benevolent societies, and supports a weekly newspaper (p. 18). Salem (pop. about 5000) boasts more churches, schools and academies than any city of its size in the world (p. 52). Albany (pop. 2000) has several churches, a select and public school, and a college (p. 58). *In Washington*—Olympia (pop. 2000) has two daily and five weekly newspapers, numerous churches and schools, and two libraries containing over six thousand volumes (p. 122). Seattle (pop. 4000 or 5000) has a university, public school supported by taxes, and three or four papers (p. 133). Port Townsend (pop. nearly 1000) boasts a newspaper, several churches, and a fine marine hospital (p. 142). *In Wyoming*—Evanston (pop. 1500) has several churches, two schools, and one newspaper (p. 272). Laramie (pop. 3000) has all the usual adjuncts of civilization, such as schools, churches, newspapers (p. 287). Cheyenne (pop. 3000 or 4000) boasts its churches, schools, and newspapers, and supports two music halls and a theatre (p. 294).

That such towns should be prosperous in trade, and should contain large mercantile establishments, is not to be wondered at, because their very existence is probably due to commercial enterprise. But the immediate establishment of several churches, schools, and newspapers is worthy of notice. It shows at least that the pursuit of "the almighty dollar" does not altogether extinguish literary and religious feelings. The multiplicity of churches gives rise to two reflections: *First*, that the English-speaking races, wherever they go, carry with them that readiness to split up to sects and that recklessness of religious disunion which have made "our

unhappy divisions" a by-word among the nations. We may at least see that the cause of re-union would not be advanced by disestablishment, as some supporters of the Liberation Society would have us believe. *Secondly*, we see that Christianity is not the worn-out, antiquated, effete thing which it is represented to be by advanced thinkers in our own country. The newly settled territories of America, full of physical and intellectual vigour, find religion to be a necessity of life, and adopt as their religion various forms of Christianity which do at all events acknowledge our Lord to be the Saviour of the world and accept the Holy Scriptures as the Word of God.

Many tourists, who have been accustomed to Wales and Cumberland, are surprised when they first visit Switzerland to find the distances so much greater than they appear to be, to the inexperienced eye. An English tourist in Wyoming once expressed a wish to walk to a mountain apparently a few miles distant, before breakfast. His native friends looked astonished, but consented to accompany him. They walked for many miles, but the mountain seemed as distant as ever. At length they came to a small stream, and the Englishman commenced undressing. "What in mercy's name are you doing?" said one of the party. "I'm undressing to cross this broad river." "Why this is only a creek." "Well how am I to know that?" said the disgusted tourist "for no one can tell the depths and distances in this—we will say queer—country" (p. 277). We sympathize with the tourist. One is rather puzzled, in reading of these wonderful territories to understand the true proportion of things—socially and politically, as well as physically. The prospect before them seems to be stupendous and magnificent. It may be further off than it looks at first sight. But meanwhile we must not despise what appear to be but creeks. The smallest town may in a few years be a centre of commerce and civilization: the most out-of-the-way regions may soon be influencing the destinies of the world.

Mr. Murphy visited Salt Lake City, had an interview with Brigham Young, and gives a description of the Mormon Church. His habits of careful observation make anything he says valuable, but we are beginning to get a little tired of visits to Salt Lake City and interviews with Brigham Young. We are more interested in his trip through Southern Utah where Mormonism is undisturbed by Gentile influences, and it is firmly believed that President Young is enveloped by a continual halo of yellow-rayed glory, and that his face beams

with the radiance of a god. In Utah, a distance of some 200 miles seems to answer the purpose of Mokanna's veil.

We conclude by extracting for the edification of our readers the story of an eventful life.

"He had formerly been a horse-thief, but having 'got religion,' he became one of the greatest shouters at all camp-meetings, and finally developed into a full-fledged minister of the Methodist denomination. He exercised his vocation as an itinerant preacher among the backwoods people for two years, when he plunged himself into trouble by forgetting his ministerial functions in the violent and unwelcome lover. . . . His feelings were so outraged that he quitted the faith which he had so loudly proclaimed, and became a Universalist. While preaching his new creed to a party of farmers in the woods one Sunday, he was recognized by a hunter passing by, as one who had stolen some cattle from him while he was a pretended minister of the gospel. . . . Without even saying good-bye to his auditors, he marched in double quick time for the clearing, and never stopped until he reached a friendly shelter twenty miles distant. After this escapade he left that portion of the country, and joined a colony of Mormons *en route* for their Mecca at Salt Lake City. He became their leader ere he was two days in their midst; but, after he had thoroughly won their confidence, he stole two horses and a pair of mules, and decamped for new regions. He was next heard of as a practising lawyer, having gained admission to the courts by swearing that he had been admitted to the bar in one of the eastern cities; but his career in his new vocation was cut short by his being detected in swearing to a false affidavit. This caused him to be tried for perjury, and he was found guilty; but he escaped conviction on the plea that he had a large family depending on him for bread. His next appearance in public was as a lecturer on temperance, but, being found drunk one day by some of his brethren, he was dismissed from his office. He then turned to gambling for a livelihood, and managed to eke out an existence at that, until he killed a man for twenty-five cents, when he fled the country, and was heard of no more for several years, until he turned up as a candidate for political honours in a newly-settled portion of the country. These he did not receive when his career was made known; so he settled down into a hunter and stock-raiser, and was engaged in that business when I made his acquaintance. Those who knew him, however, surmised that he got his cattle as Rob Roy did, and that his hunting never extended to anything more fierce than a distant neighbour's sheep, cow, or horse" (pp. 73—75).

Truly as versatile a character as Lucian's Proteus Peregrinus, but we fear he will not come to so creditable an end.

It is not often that so valuable a philological work as Sir William Martin's *Inquiries concerning the Structure of the Semitic Languages*, Parts I. and II. (Williams and Norgate), comes out so unostentatiously as has been the case on the present occasion. The First Part contains only 107 pages, the Second only 67 pages, but, short as they are, these two little volumes are qualified

to work a revolution in the study of Hebrew. Many will regard them as giving the *coup de grâce* to the time-honoured theory of "Vau conversive," and laying the foundation of a more reasonable method of explaining the verbal forms ordinarily called tenses.

A special interest is attached to the manner in which this book came into being. It appears that Sir William Martin, and a friend, who may be recognized as Bishop Patteson, being already acquainted with the Semitic tongues, were led to study the dialects of the Southern Pacific. In these dialects they found that the verb was not the instrument for expressing time. "Forms of the verb exist which convey the notion of action or condition, and nothing more; the time to which the action or condition belonged being left to be gathered from the context, or from the circumstances under which the words were spoken" (p. 7). The Melanesian languages throw back a light on the Hebrew. The Hebrew tense called a future is not a future; nor is that which is called a past, a past; nor is either one or the other a present. The forms of the verb, as such, do not express time at all. Still there must be some reason for the difference of form commonly called tenses, and the Hebrew language must have some means of expressing time, just as "even the rudest of the known languages of the ocean, however simple in structure, or deficient in flexion, do yet suffice to convey from man to man, with reasonable accuracy, those notions of time, of position, connexion, or relation, without which speech would fail of its end; there being always present some device of structure, or of mere collocation, which, being understood alike by speaker and hearer, excludes doubt or misunderstanding as to those points" (p. 8). What these "devices of structure" are in Hebrew, Sir William Martin sets himself to discover by a long induction of instances, to which we must refer the student. We propose to recur to the second part of the work on a future occasion.

We gladly welcome a volume of **Fifteen Sermons**, by William Rollinson Whittingham, Fourth Bishop of Maryland (New York, Appleton, 1880, pp. 312). They serve to show how entirely one are not only the doctrine, but the temper and tone of the two Churches of the United States and of England. Many of these sermons might be preached in any English pulpit; some of them were delivered on special occasions. Among the subjects dealt with are Baptism, Confirmation, Holy Communion, Ordination, and the Worship, Doctrine,

and Discipline of the Church. The volume is marked throughout by the ability, earnestness, and piety for which its author was conspicuous.

Mr. Stracey's **Sermons on the Psalms** (Griffith and Farran), of which the third series, ranging from Ps. lii. to lxxii., is now before us, deserve a more elaborate notice than we can well bestow on a book of the kind, being remarkable for the manner in which they bring out and emphasize the Christian undertone of the great hymnal of Israel. In plain language, as for plain people, they do a work for the Psalms which in these days needs to be done again for the whole of the Old Testament. When even our apologists are content to claim for the inspired prophets nothing more than the slow shaping and direction of the vague hopes and desires of the chosen people, and refuse to acknowledge any definite predictions of the acts and work of the Messiah, it is certainly time that the evidence which, according to St. Augustine, was the chief means of the conversion of the Gentiles, should be re-stated and enforced. The Psalms in the present series do not afford the same amount of striking testimony to Christ as those in the earlier ; but there are several nevertheless which deserve serious attention from this point of view. We may specify the sixty-ninth, in his comment on which Mr. Stracey quotes and adopts Sir James Simpson's admirable explanation of the physical cause of our Lord's death. It may aid the circulation of this useful work, if we mention that any profits from the sale will be given towards the restoration of the tower and bells of the author's church, recently destroyed by a sudden calamity.

**Fifty Years After**, by Agnes R. Howell (Norwich, Hanchett, 1880, pp. 87), tells in very pretty verse the tale of an Alpine hunter, swept away by a glacier on the morning that he should have been wedded, and kept in its frozen embrace for fifty years. During this time his bride, faithful to his memory, grows old and decrepid, but the glacier gives back the hunter young and fair, and unchanged from what he was when he should have been married to his now aged bride. In a few hours the long separated lovers are united in the grave.

Attached to the larger poem are some lines entitled, *Who called thee strong as Death?* which are exceedingly touching. The Alpine maiden's tale exhibits the graceful play of imagination. If we do not mistake, the shorter poem must have had its origin in

sympathies, affections, and experience. It tells of an attachment, a separation, a wedding—a too short wedded life of happiness—and then the death of bride and bridegroom in quick succession one to the other. The beginning of the end is thus foreshadowed:—

“None saw, or heeded if they saw, the cloud creep o'er the sky—  
If skies be bright, if hearts be light, who heeds that storms are nigh?  
‘Tis but a passing cloud,’ we say, ‘which hides awhile the light;’  
Nor mark the lengthening shadows fail which herald in the night.  
\* \* \* \* \*

So from her childhood’s home she went, a loving, happy bride,  
With him, her heart’s beloved one, her bridegroom, at her side;  
And for a transient while the sun shone brightly in the sky,—  
None mark’d the shadows onward creep, none dream’d that storms were  
nigh.”

The conclusion is indicated by two dirges—for a young wife and a young soldier.

We regret that we have not before noticed Mr. Benham’s *Memoir of Catharine and Crawford Tait* (Macmillan, 1879, pp. 640). No tale of fiction could be more touching and pathetic than Mrs. Tait’s account of the loss of her little ones, with each of whom she makes us personally acquainted; and there is a spirit of manly resignation and faith on the part of the Archbishop, which must attract to him the respect as well as the sympathy of the reader.

The Rev. William Tait, Incumbent of Trinity Church, Pau, has published, in French, a thoughtful sermon on the Self-emptying of Christ, entitled, *De l’Incarnation et des Souffrances de Jésus-Christ* (Paris, Bonhoure, 1880, pp. 36). The same Sermon, together with an Essay on the Atonement, has been published in English, under the title of *The Divine Life and Precious Death* (Hamilton and Adams, pp. 33).

Dr. Gibbings’ *Two Lectures on the Sibylline Oracles* (Dublin, pp. 80), are full of the learning for which the author is noted. They deal with an obscure subject, on which all the light that is possible is thrown.

The Rev. Arthur Ellis has published two Sermons, *Flowers and their Lessons* (Hitchin, 1880, pp. 12), and *The Resting Dead* (Hitchin, 1880, pp. 10), the latter preached on the seventh anniversary of the Guild of All Souls. Mr. Ellis says that “the Catholic doctrine concerning the state of the faithful dead and of our duty of praying for them, has been forwarded in many places by the

existence of the Guild of All Souls" (p. 10). We are not aware of whom this guild may consist, but its members will do well to call to mind that they are doing what the Anglican theologians of the sixteenth century deliberately declined to do. Is there less danger in the nineteenth century than in the sixteenth of a doctrine, unrevealed in Scripture, and therefore not necessary to be taught, being perverted, as it always has been perverted, since the sixth century, when the fable of purgatory was introduced?

One of the hackneyed charges against the English in Roman Catholic countries is, that Englishmen never give to the poor, charity being a "Catholic" grace which Protestants are without. The ground for this charge is that, whereas devout persons abroad are taught to give some coin (generally a very small one) to the beggars that crowd the steps of the churches, there are no such beggars found in England, "because Protestants don't give alms," say our well-satisfied detractors. Where this accusation is made in good faith, it might cause some surprise to produce **Low's Handbook of the Charities of London** (Sampson Low, 1880, pp. 191), and point to the enormous sums given to and dispensed by the "more than nine hundred charitable institutions and funds" of which it contains an account. The following is a specimen of the concise form in which each Society is described:—

*"Anglo-Continental Society, founded 1853. For explaining to foreigners the character of the Church of England, and for promoting in Continental Churches (especially, at this time, in France, Germany, Switzerland, Italy, and Mexico), the principles of the English Reformation. Number of its members, 700; of publications, 160; of agents and foreign secretaries, 30. Last year's receipts, £1168. Treasurer, T. Parry Woodcock, Esq., 64, Seymour Street, London. Secretaries, Rev. Preb. Meyrick, Blickling, Aylsham, Norfolk, and Ven. Archdeacon Huxtable, Sutton Waldron, Shaftesbury. Bankers, Coutts and Co."*

**Christian Unity** is the title of a Sermon preached by the Rev. W. M. Hobson for the Anglo-Continental Society (Collings and Co., Bishop Stortford, 1880, pp. 21). It is surprising that more of the clergy do not take occasion to bring before their flocks, in connexion with this Society, subjects such as the relations and duties of the Church of England to other bodies of Christians abroad and at home, which are most important, most necessary, to deal with from time to time in the pulpit, and yet difficult to bring forward unless some special occasion presents itself for doing so. Such an occasion is supplied when the claims of this, or any kindred Society, have to

be urged. Mr. Hobson's sermon first shows wherein true unity consists, and then proceeds to point out the beneficial action of the Anglo-Continental Society in reference both to truth and unity. We shall be heartily glad if our recommendation should lead to a wide circulation of the sermon, and should induce other clergymen to follow Mr. Hobson's example in advocating the claims of this Society.

Two of Bishop Ryle's tracts, translated into Spanish, and published in connexion with the Mexican Church movement, entitled *Amais a Cristo?* and *Teneis el Espiritu Santo* (Mexico, 1880, pp. 24 and 35), are calculated to do much good. Have the authorities of the Mexican Church taken advantage of the store of valuable publications issued in Spanish by the Anglo-Continental Society? These publications include in their number, Bishop Harold Browne's *Exposition of the Articles*, Bishop Cosin's Tract on the *Religion, Discipline and Rites of the Church of England*, and Bishop Courtenay's *Information regarding the Church of England*. It will be a grave dereliction on the part of Bishop Riley and his coadjutors if they overlook these publications, so well adapted to meet and obviate the particular dangers to which the young Mexican Church is exposed.

The Editor of *The Western Church*, U.S.A., has published in his periodical a very defective Service for the Holy Communion, which he alleges to be at the present time in use in Mexico. In contrast he has issued a Spanish translation of the American office, *El Orden para la administracion de la Cena Dominical* (1880, pp. 23), made by the Rev. Nelson Ayres. That there is a vast difference between these two offices cannot be doubted, and that the superiority is on the side of the Liturgy of the American Church can as little be questioned. We shall be glad to learn on authority that the defective service above mentioned has been altogether superseded in the Church of the Valley of Mexico by something more accordant with the Anglican formularies. The Church awaits further information not without anxiety.

*The Gospel in all Lands, an Evangelical Magazine on Universal Missions*, published at 68, Bible House, New York, contains an extraordinary amount of information, and excellent illustrations. It is issued monthly at the price of 8s. a year. The May number is devoted to India, and contains beautiful representations of the Taj Mahal at Agra, the Grand Mosque at Delhi, the

Temple of Juggernaut, the Goddess Kali, the Car of Juggernaut, the Temple of Menatchi, the Maharajah Dhuleep Singh, Benares, Calcutta, &c. ; and 170 large pages of letterpress, at the price of 1s. It appears to be unattached to any special religious body or theological opinions.

**A Catechism of the Scripture doctrine of the Resurrection** (Richardson and Best, 1880, pp. 52) is written with ability, but its subject—the nature of the spiritual body—is more suitable for an essay than for a catechism.

The Bishop of Haiti has issued a **Manuel de Théologie dogmatique, ou Résumé du Chefs de la Science sacrée à l'usage du Clergé de l'Eglise Orthodoxe Apostolique en Haiti** (Port-au-Prince, pp. 35). It is not intended, the Bishop explains, to supersede the study of the Bible, the Liturgy, the Catechism, or the works of theologians, but to supply a want felt by candidates for orders in the Haitian Church. He has no theological college for their training, and no theological works in the French language which he can place in their hands. In this dearth he has drawn up the present manual, which he commends to his clergy for their use, praying God to bless it to their edification. He hopes that it may inspire them with the firm resolve of devoting themselves to wholesome study, "like the Anglican clergy, whose diligence and industry in these regards have since the seventeenth century made them the admiration of the world." Dogma, according to the Bishop, consists of theology, soteriology, and eschatology; theology being occupied with the existence and attributes of God, soteriology with the call of God's elect, eschatology with the final consummation of all the designs of God in reference to his creatures. The First Part of the Manual has chapters on the Trinity, on Angelic Beings, on Mankind, on Election, and on the Last Things. The Second Part deals with the Inspiration of the Bible, the Interpretation of the Bible, and the Criticism of the Bible.

The position taken by the Haitian Church is shown in the following passage :—

" The dogmatic faith, as it is laid down in the three liturgical Creeds, is that which we must know and believe for the soul's health. No one calling himself a Christian should question the doctrine which the Universal Church has thus defined after a patient and careful study of the Holy Scriptures, from which they are taken. The faithful ought to hear the Church in all that she has laid down, which has been taken from this

inspired source, and which rests on the unanimous consent of all orthodox and apostolic believers. But a man who takes the name of Christian, and will not hear the Church, must be regarded as a heathen man or a publican (Matt. xviii. 17). For to contest the ecumenical decisions of the Church, based upon the Word of God, is to show a presumptuous pride which precedes apostasy (Prov. xvi. 18)" (p. 19).

The **Panhellenic Annual for the year 1880**, edited by **SOCRATES A. PARASYRAKES**, in London (Williams and Norgate, pp. 273), is a product of Philanglican Hellenes and Philhellenic Englishmen, partly written in Greek and partly in English. It begins with a Greek calendar, and a chronological list of the chief events of the Greek War of Independence; and these are followed by Greek papers on such subjects as the Greek Community in London, the Works of *Æschylus*, the Ruins and Marble Quarries of Greece, the Greek Committee in London, Education in Turkey: and by English papers on Early English Philhellenes, Mr. Chaloner Ogle, Joannina Ancient and Modern, Modern Greek, &c. An article by Mr. E. A. Freeman, on the Present Position of the Greek Nation, receives the honour of being printed in both languages; and it deserves the honour, for it is a singularly able and exact historical sketch of the various Christian races inhabiting Turkey, and the relative claims of each to recognition as heirs of the Turk. The Annual contains poetry as well as prose. Among the modern Greek poems are a pretty Klept ballad (translated into Ancient Greek and English), and lines by Professors Rhangabé, Koumanoudes, and Afentoules. Professor Blackie supplies an English ballad on Theseus. There are a number of illustrations, embracing photographs of the Patriarch Joakim III., the King and the Queen of the Hellenes, Sultan Selim I., Mr. Ogle, Lord Rosebery, Sir Charles Dilke, Mr. Shaw Lefevre, Mr. Lewis Sergeant, Mr. Delyannis, Mr. Rhangabé, Mr. Gennadios. Altogether it is as singular a book as is often met with. We shall be glad to welcome a second year's issue, and we hope that Greece and her friends will be able then to report that progress has been made in spite of the resistance offered by the *vis inertiae* of Turkey and the *non possumus* of the disciples of the Koran.

Mr. A. J. CHURCH has continued his series of tales from ancient sources by **Stories from the Greek Tragedians, with Illustrations by Flaxman and others** (Seeley, 1880, pp. 257). The volume will serve to give to those unacquainted with Greek some familiarity with the plots of the great dramas of *Æschylus*, *Sophocles*, and *Euripides*.

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HISTORY OF CHAPLAINCIES ABROAD.

CHAPLAINCIES abroad do not date back to merely some forty or fifty years ago. I daresay many may be ignorant of the fact that, as early as the year 1550, a clergyman of the Reformed Church of England was accredited to an ambassador visiting a foreign court. While Edward VI. was dragging out his young life in pain and suffering, and while the Reformed Faith was struggling into definite existence,—while rubrics and prayer-books were being reduced to order (an order causing disorder enough in the present day)—as early as this, our Church was being represented by one who might bear the name of “chaplain.” The mission despatched by King Edward VI. to the Lady Regent of Flanders at this date was attended by a chaplain; so was that of the British Ambassador to the Court of Spain, six years later. To be a chaplain in a Roman Catholic country, and especially in so bigoted a country as was Spain in those days, was surrounded by no small risk. The offices of the chaplain were often interrupted; and it was only on an especial representation by the English Government, that these ambassadors were permitted “to have holden the Reformed Church of England services in their houses, in the countries where they were.”

A Mr. Cole, a learned preacher, accompanied as well a mission or embassy to the Court of Russia in Queen Elizabeth’s time. It is seen then that chaplains abroad are of no modern institution, but

from the earliest days of the Reformed Church have ever been associated with English officials and merchants abroad.

Inseparable from the history of chaplains who officiated abroad, is that of the Levant Company, to which at the first they owed their appointment. This Society dated its existence from the time of Elizabeth, and became a legal corporate "body politic" from the time of James I. "With the gradual development of English commerce, factories—or establishments of English merchants and factors, who negotiated business for themselves and their employers—were established in many parts of the Continent."

Amongst the most important of these was the above-mentioned Levant Company. One of the rules of this Society was to supply their employés with the offices of a chaplain, so that, though absent from their native country, they might still have the advantage of assisting in the rites of their own National Church. Where they founded factories they left a chaplain, as, for instance, at Aleppo, Constantinople, Smyrna, Alexandria. To this day, at Smyrna the chaplain is appointed under the Levant Act (6 Geo. IV., cap. 33). The Company came to an end in 1825, when an Act to repeal certain Acts relating to the Governor and Company of Merchants of England trading to the Levant Seas, and to authorize the transfer of their property for the public service, was passed. But, in the meantime, it had done good work, and, as far as its chaplains were concerned, filled up the posts with worthy men. One of their earliest appointments was Pocock, to Aleppo, 1630, a man well known as a traveller in the East, and whose knowledge and piety were respected all over Europe. It must have been a happy and contented community at Aleppo, for a later successor of Pocock in that chaplaincy is found speaking of him in these terms:—"They are a Society highly meriting that excellent character which is given them in England, and which (besides the general vogue) your lordship has sometime received from a most faithful and judicious hand—the excellent Bishop Frampton. As he was, undoubtedly, the great improver of the rare temper of this Society, so he may well be esteemed best able to give them their true and deserved character. I need only add, that such they still continue as that incomparable instructor left them—that is, pious, sober, benevolent, devout in the offices of religion, in conversation innocently cheerful, given to no pleasures but such as are innocent and manly, to no communications but such as the nicest ears need not be offended at, exhibiting in all

their actions those best and truest signs of a Christian spirit, a sincere and cheerful charity towards others, and a profound reverence for the Liturgy of the Church of England. It is our first employment every morning to solemnize the daily service of the Church, at which I am always sure to have a devout, a regular, and a full congregation."<sup>1</sup> In these early days of chaplains abroad, the fact of a daily service being held is markworthy, showing the kind of tone which pervaded the congregation, as well as the spirit of the times, which looked upon it as a matter of course.

Algiers as well about this time was furnished by the Society with a chaplain, while in the north, at Amsterdam, and at Moscow, the factories bestirred themselves in the care of the spiritual wants of their employés, by securing the service of clergymen.

"In the earliest published Report of the Proceedings of the Society for the Propagation of the Gospel, we find that the factory of English merchants then established at Moscow had received from the Czar a piece of ground, upon which they were to build a church and a residence for the chaplain ; and reference is made in the same Report to a grant of books for the benefit of the factory. This factory removed to St. Petersburg, with their chaplain, in 1723. It is stated, in reference to Amsterdam, where an English Church Service appears to have been first held in 1698, that 'for the interest of the English nation, the honour of its Established Church, and comfort of its members residing here in peace and war, as gentlemen, merchants, soldiers, seamen, &c., the burgomasters have given a piece of ground for building an English church. Till that can be compassed, a private chapel is made use of, where there is a pretty good Church of England congregation.'"

As the tide of revolution rolled back in England, and men awoke to the sense of their crime in beheading a king and humbling their Church, the feeling of reaction communicated itself to the residents abroad. Thus, during Charles the Second's reign a further step in advance was made.

At Lisbon and Oporto, chaplaincies were established and kept up, as the temper of the people, of a strong Roman Catholic people, allowed. Leghorn, one of the Levant Company's settlements, and a fixed centre of British commerce, has a curious history attached to its chaplaincy. "In 1706 the English factory at Leghorn sought to

<sup>1</sup> *A Journey from Aleppo to Jerusalem.* By HENRY MAUNDRELL, 1740. From *Quarterly Review*, to which I am indebted for the greater part of the information contained in this article.

obtain the services of a resident chaplain. Application was made to Dr. H. Newton, our envoy at the Court of Florence, to gain a permission from the Duke of Tuscany." All he could achieve was the promise that the civil authorities would not molest him. No promise could be made with regard to the action of the Inquisition in the matter. The merchants of Leghorn, however, nothing discouraged, caused their wish to be brought to the notice of the then Archbishop of Canterbury (Tenison), who readily concurred in the opinion that "such a privilege of the exercise of religion, by a lawful minister of it, was a right of Christians, even by the law of nations, in every country where they were allowed to settle and traffick."

Consequently, the Rev. Basil Kennett, brother of White Kennett, afterwards better known as the Bishop of Peterborough, was appointed to the post. The fears, however, of the English at Leghorn were realized. The Italians took active measures to show their objection to the residence of an heretical clergyman amongst them. The engine of the Inquisition was set to work, and secret orders were sent to apprehend the offending chaplain—to imprison and make away with him at Pisa, or some other religious prison. Mr. Kennett was urged to retire to Florence, and there place himself under the protection of the English ambassador. This, however, he could not be persuaded to do, and in consequence became almost a prisoner in his own house, at Leghorn. When he did go abroad he was attended and "guarded by two English merchants, who walked on either side of him, armed with swords." The matter was referred home, and orders were sent out to inform the Duke of Tuscany that any harm done to the British chaplain at Leghorn, would be accounted an insult to the English flag, and would be resented accordingly. After this Mr. Kennett was able to take his walks without his guards. But there still seems to have been some difficulty. When his successor was about to be appointed, the Duke raised the same story of objections. These at last were satisfactorily overruled, and the post allowed to be held in peace. It seems that the opposition encountered was rather the work of the Inquisition, than of the natives of Leghorn. Kennett, we are told, confined his attentions entirely to his own flock, in order to avert suspicion and to avoid raising angry feeling, so that the Court of the Inquisition was without any plea for its proceedings in this respect. "When Bishop Cloyne visited Leghorn, in 1714, he

was assured that the Roman Catholics regarded Kennett 'as a saint.'

These then may be called the best times of English chaplains abroad. The tone of the men was good, the position was a respectable one. The congregations, also, to whom they officiated, were composed of sober understanding persons; witness the account of Aleppo. They may or may not have received higher remuneration, more worthy their work, for their services. But the fact which seems especially to have given them their standing was the light in which they were regarded at home. There was evidently interest and sympathy felt and expressed for their work. They could look for cordial support from their own Government in case of difficulty, and were assured of protection in carrying out their duties. The protection may not be required now; but, alas! the interest and sympathy are too sadly lacking without the circle of their own flock.

Now came the change. As lethargy succeeded in England, and the age of pluralists and fox-hunting parsons set in, the same spirit settled down on matters religious abroad. As at home supineness and indifference reigned supreme and undisturbed, so elsewhere a like feeling of inertness was generated. This continued to within some thirty or forty years ago, when life again began to be stirred. Those who travelled felt bitterly the contrast to that awakening life at home,—the poverty of the services and administrations which they met with in their journeys. That which was seen and done, reported by eye-witnesses, or commented on in the public papers, caused a movement ere long amongst ecclesiastical bodies. Side by side with this came another step in advance, tending to place chaplains abroad on at least a respectable footing. In 1825 "The Levant Company" ceased to exist. That Society having, so to speak, done its work, and that work being absorbed into Government channels, its usefulness ended. By Act of Parliament its charter was surrendered to the Government of Great Britain. Its life had been nearly 250 years long. After paying all their officers, and providing for any who would no longer be required in the service of the Government, a considerable balance remained; and, as there was no legitimate use to which this money could be put besides the payment of salaries and pensions, it was determined to hand it over to the Government, and it was accordingly placed to the account of the Consolidated Fund. In the same year that this was done, an Act was passed in which provision

was made for grants in aid of chaplaincies where British Consuls resided. These being fairly paid, on the principle previously alluded to—the congregation supplying part of the salary, and the Government doubling the subscriptions—and the position being one of respectability, the services of fitting men were obtained.

In the meantime, two powerful societies in England took up the matter. The Society for the Propagation of the Gospel, and the Colonial and Continental Society, either received certain places under their control, or else aided the efforts of those residing in the places. In some instances, the patronage was entirely in these societies' hands, at others it was left to the residents. But in all cases this fact exerted an influence on the chaplaincies, and gauged the respectability of the chaplains. Little by little the greater number of the posts abroad are coming under the control of one or other of these societies. A change in many cases with regard to chaplaincies' relations with Government has much led to this. In 1869 there were no less than 49 posts under Government, supported and appointed by the Foreign Office. In 1875 they were reduced to 14. Strenuous appeals were made by many of the deprived congregations, but in rare cases were exceptions made, or renewals of the grant permitted. The number now is 18; of these, 8 are appointments to embassies and legations, the remaining 10 to consulates. Besides these, one special appointment is made at Smyrna, under the Levant Act.

Government has been angrily attacked for this act of cutting down. It is urged that the Levant Company handed over a large balance on the surrender of their charter, and that the Consular Acts declare the expediency of affording encouragement for the support of churches and chapels abroad. No doubt it was a hard blow at the time. At the same time it had a desirable effect, in energizing congregations sleepily dependent upon what they looked upon as a right, viz., Government support. On the whole, looking at the improved tone of pastors and people abroad, the change may have been beneficial. If intended to do what has been done, develope Church feeling and practice, it may be pronounced to have been decidedly so. Again, those who attack Government on the score of individual injustice to chaplains holding posts where the grants were withdrawn, must remember that these were either compensated or pensioned. There are at present 34 ex-Foreign

Office chaplains receiving pensions from Government, graduated according to the length of their services.

Such is briefly the history of our chaplaincies abroad. They are not an institution of yesterday, but during 330 years the Church of England has been represented by her appointed ministers abroad. The increase in their number, and, I may add, in their usefulness and efficiency, has been steady. As our countrymen travel more, the establishment of other chaplaincies will follow. May they not fairly look then for a more fixed organization in their body; and that, at no very future date, the Episcopal Bench may bethink itself once more of the ways and means of giving them that head with which alone they ought to sit down content—a bishop?

G. WASHINGTON.

## FORERUNNERS OF THE OLD CATHOLIC MOVEMENT.

### FEBRONIUS.\*

**I**N the middle of the eighteenth century the Roman Catholic States of Northern Germany lay in utter spiritual desolation—a dreary waste. In Protestant Germany, in France, in Belgium, in Austria, in Northern Italy, was life, but in Northern Germany the Jesuits ruled; education and the confessional were almost entirely in their hands, and, with the aid of a stringent censorship, all free inquiry was suppressed, and with it all spiritual life. The bishops, illiterate, invariably high-born, were rather secular princes than spiritual rulers. Often pluralists, they depended on Rome for licence to dispense with the laws of the Church, and paid for that licence by subservience.

Yet a breath from without penetrated the land. Franz Georg Von Schönbrom, Archbishop and Elector of Treves, was among the first to be touched by it. At the election of the Emperor Charles VII., in 1741, he sought to make provision for the reform of the most pressing evils of the Church; but the majority of the Catholic electors rejected his proposals, "for fear of giving offence to the Protestant States."

Hontheim was at this time one of Franz Georg's most trusted

\* Abridged from *Bilder aus der Geschichte der Katholischen Reformbewegung des 18 und 19 Jahrhunderts*. Herausgegeben von Johannes Rieks, Pfarrer in Heidelberg. Erste Serie, Erster Band, Erstes Heft. Hontheim und die römische Curie, von Dr. Philipp Woker. Mannheim, Schneider, 1875, pp. 36.

counsellors. Johann Nicolaus Von Hontheim, was born at Treves, on the 27th of January, 1701, of one of the noblest families in that town. He began his academical studies at Treves in a Jesuit school, continued them at Louvain under Van Espen, and finished them at Leyden in the year 1724. He left the university a doctor in both faculties, and solicited a post in the ecclesiastical tribunal of his native city. But before occupying this post he went to Rome, to learn by his own experience the views and proceedings of the Romish curia. On his return, in the year 1728, he was named Assessor of the Consistory of Treves. Thus he knew alike the views of the Jesuits, and those of Van Espen and his school; he was acquainted both with the proceedings of the Roman curia and the circumstances of the German Church. His decision was not in favour of Romish views; he preferred the maxims of Van Espen to those of the Jesuits, and concluded that the Catholic Church of Germany was wrongfully kept in bondage to the Roman See.

Hontheim found an opportunity of bringing his views into practical expression when Franz Georg, in the year 1738, called him to his court, and admitted him to his intimacy. Assuredly, therefore, the energetic conduct of the Elector in the year 1741 was in great part due to Hontheim's influence.

We are told that Baron von Spanzenberg, who had been sent to the election of Charles VII., assembled a company on his return, and lamented over the result of his mission. He said that the most desirable thing for Germany was, that some learned man should arise, who would clearly explain in a work of authority the distinction between the spiritual power of the Pope and the illegal claims and encroachments of the Roman court, define the boundaries of the spiritual and the secular power, and convince his countrymen that it was possible to withstand the abuses of the papal power without thereby becoming a Protestant.

Canon Hontheim was one of this company, and on his way home he said to his young nephew "I will try to provide such a writer for the German Church." He kept his word, and from that day forward worked at the book which Spanzenberg had desired.

During this time he rose step by step in ecclesiastical dignities, till he became Suffragan Bishop of Treves. He also studied the history of Treves, and wrote important books on it; but he never forgot his great work, which he completed after twenty years of unremitting labour. In 1763 he published it under the fictitious

name of *Febronius*. Its title is *De Statu Ecclesiae et Legitima Potestate Romani Pontificis*.

The book is dedicated to the Pope, as “the first lieutenant of Christ on earth.” Febronius declares that he has no intention of opposing his rightful claims, but only of exposing abuses and encroachments, which men have complained of for centuries, which unamended have caused the Reformation, and rent Christendom in two. He foresees that he will be opposed to the utmost, and beseeches the Pope not to listen to those flatterers who seek to persuade him that the power of Rome can continue as it is. “That which opposes itself to truth cannot last, and an unjust dominion can no longer be maintained when once its injustice is known. Eloquence and power do not decide everything. Truth and sound doctrine are a mighty power, which can neither be oppressed by violence, nor overcome by human strength.”

He therefore calls upon the Pope to do his utmost in repressing abuses, and making a way for the reunion of Christendom. “Thou, holy father, and I,” he says, “must soon appear before the judgment-seat, where no considerations of policy avail. If it shall then appear that we have left our posts—I, to whom the talent is given of speaking according to the writings of the fathers and the acts of the councils; thou, in whose hands a sacred power rests, by not acting as tradition, preserved to us by the fathers and the councils, required, thus both of us, as far as in us lies, hindering that unity of the Church, which is God’s will—the hindrances that are always placed in the way of such things will not excuse us; nor will the difficulties raised by the curialists to prevent unity, justify thee. If we yet pleased men, we should not be the servants of Christ.”

The book itself consists of nine chapters: I. Of the outward form of government which Christ has appointed in His Church. II. Of the primacy in the Church, and its rightful claims. III. Of the growth of the claims of the Roman Primate, and its causes. IV. Of those subjects of dispute which are called *causæ majores*. V. Of ecclesiastical laws, of the right of imposing them, and of appeals to the Pope. VI. Of general councils. VII. That the episcopal power is of Divine origin. VIII. The freedom of the Church, and the reasons for restoring it. IX. The means of its restoration.

The fundamental principles of the book are the following: The Church is not an unlimited monarchy, but it has a head—the Pope

—who is possessed of the primacy. The primacy exists only for the purpose of maintaining unity; and therefore the Pope has only those rights without which unity cannot subsist. He has the first seat in the assembly of bishops, and it is his especial duty to guard against breaches of unity, whether in faith or in discipline. In pressing cases he may enact laws, but they are not generally binding without the consent of the other bishops. His sentence is not irrevocably certain, but it has higher authority than that of the other bishops.

Except the primacy, the Pope has no privileges beyond the other bishops. He is not infallible; he is subject to the judgment of the Church; he has no temporal power, direct or indirect; his spiritual power is not that of a Bishop of the whole Church; his episcopal claims extend only to his own diocese.

The episcopal dignity is appointed by God. Christ gave the bishops their rights and their power, and made them inseparable from their office. Their jurisdiction does not proceed from the Pope, and he cannot therefore interfere with it. He does wrong, therefore, when in another's diocese he gives benefices, claims first-fruits, keeps in his own hands the decision of certain cases and the punishment of certain offences, exempts orders from episcopal dominion; neither has he power to set cardinals above bishops, because the bishops have always the first rank among ecclesiastical authorities.

The bishops assembled in a general council represent the whole Church; to the council, therefore, the promise of infallible guidance belongs. The Pope is unconditionally subject to the council, and there is an appeal from him to it. Nor has he the exclusive right of calling it together.

But these principles of ecclesiastical order are completely hidden by modern Romish teaching, and the teaching has passed over into act. The papal power has risen to an unnatural height at the expense of episcopal claims; the whole Church is oppressed by papal despotism.

But the rights of the bishops were appointed by God, and do not pass away; the Church has lost its freedom, but not the right to regain it. The restoration may be possible if the bishops and secular powers unite their efforts; and, once freed from Roman absolutism, the way is open for the reunion of Christendom.

The effect of this book was so great, that a whole period after its

appearance is called in German Church history the time of Febronianism. Yet this is not to be ascribed to the book's own merits. There was little of original research in it; it was borrowed almost entirely from the great French and Belgian writers. Its style was bad, and its expressions obscure.

Outward circumstances, on the other hand, could hardly have been more favourable. Such a book as Hontheim's was an altogether new appearance in Germany. Its subject was much less known than in other lands, and it first made the results of the inquiries of Van Espen, Bossuet, and Dupin known to Roman Catholic Germany.

It came also in a critical time. The war of the Bourbon courts against the curia and the Jesuits was raging. At the very time that Hontheim's book appeared the Jesuits were expelled from France, the authority of the order was shaken in Germany, and this book was a new and weighty blow. Thus it came to pass that this heavily-written, learned, and anonymous book found immediate acceptance, like an exciting popular pamphlet. The first large edition was quickly sold; there was a second in 1765; it was reprinted in Zurich and in Venice; and translations into different languages followed rapidly. It was translated into German, French, and Italian, and speedily made its way into Spain and Portugal.

And this general interest in Febronius's book did not quickly pass away; outward events maintained its importance. In the first ten years after its appearance the curia and the Jesuits found themselves in continually increasing difficulties; blow followed blow, till at length, in 1773, the order fell into ruins, the Pope sacrificed his tools, and the dominion which Rome had exercised in Germany by its means altogether broke down. German clergy were once more able to defend the liberties of their Church; German bishops knew their rights, and defended them against Romish encroachments; even in the religious orders there was movement. And all these striving, Rome-opposing spirits found nourishment and strengthening in Febronius's book.

It was not to be expected that the Court of Rome should calmly look on this, and leave the writer of the book unharmed. Even before its publication Hontheim was warned by a friend of the danger that it would bring on him. He answered, that it was the duty of a good man to guard the glory of the bride of Christ, and to labour for the reunion of Christendom, and that a brave man

must not be turned from his duty by fear of danger or worldly loss.

There was nothing in the book which the Catholic Church had ever declared to be heretical. But even because his words came from within the Church itself they caused bitterer anger than any attacks from non-Catholics. The Nuncio at Vienna sent the first copy that he could get, by express, to Rome, where it was immediately put in the Index. The new editions, additions, and translations were treated in the same way. But so ineffectual was this, that Cardinal Torregiani, who then ruled the Pope and the Church, thought it needful by public proclamation to threaten all who dared to read or disseminate Febronius, in the States of the Church, with the galleys for ten years.

The Pope wrote to the German bishops to engage them to exclude the book, but with little success; with the court he had none. The Archbishop of Vienna wished for a dispensation to hold another bishopric with his own; the Pope exacted a promise that he would obtain the prohibition of Febronius's book. He complained of the book to Van Suriten, Maria Theresa's trusted physician and counsellor. "Has your Eminence read the book?" asked Van Suriten. He was obliged to confess that he had not. "I have read it," replied Van Suriten, "and assure you that it contains many severe truths, but that they are truths." The Archbishop was silenced. The Nuncio went direct to the Empress. All that he obtained was that she had the book examined three times; each time it was declared to be inoffensive, and the reading of it was allowed in the Austrian territories. Nineteen different opponents answered it. The only result was that more attention was drawn to it, and the book of Febronius was more universally read.

Fifteen years passed in vain attempts to suppress or answer Febronius's book. But other means were used too. As early as the year 1763 the Nuncio Oddi had discovered who was the author; but people were not everywhere so well informed as at Rome. An unhappy monk, named Martinowicy, in Hungary, was unjustly suspected. He was far from Vienna—so far that the Inquisition disregarded the orders of Maria Theresa; he was imprisoned, racked, and although he continued firm in his denial, kept in prison, till he succeeded in making his escape, and after much suffering and difficulty reached Vienna, where he entreated and obtained the protection of the Empress. He was now safe from

persecution, but his mind was affected by the suffering and terror he had endured. Often when sitting in thought, reading a book, or suddenly awaking from sleep, he would start up in terror, exclaiming, “The Inquisition! I am not the author of *Febroniūs*! I am not!” The real Febroniūs remained undisturbed. Safe in the protection of his sovereign, the Elector Archbishop of Treves, he dreaded no attacks from Rome. Not that the present Elector sympathized with his views. Clement Wenceslaus was an illiterate man, of little capacity, and weak character; but he hated Rome, which had been unfavourable to him at his election to the Bishopric of Liège, and had compelled him, on obtaining the Archbishopric of Treves, to renounce the Bishoprics of Ratisbon and Freising, which he held. But these disagreements were merely external, and the Court of Rome found no difficulty in appeasing its adversary when it really cared to do so. An opportunity occurred in 1778.

The Elector desired to obtain the Bishopric of Augsburg, and the Princely Provostship of Ellwanzen. The Romish Court consented, the reconciliation was effected, and gratitude took the place of anger. Whether it was made an absolute condition that he should effect Hontheim’s submission, it is impossible to say; but undoubtedly he knew what proofs of gratitude would be most acceptable, and his ghostly councillor, Beck, a determined opponent of Hontheim, knew well what suggestions to make.

Now began a systematic attempt to obtain Hontheim’s submission. The Archbishop addressed many letters to his suffragan. At first he told him that “truths are not fit to be spoken at all times;” then instead of truths he spoke of “errors;” lastly he had recourse to threats. But threats were not enough, and stronger measures were used. The most effective was the following:—

Many of Hontheim’s relations held offices in the State of Treves. It was announced that all would at once be deprived of them, unless he renounced his errors, and submitted to the Elector’s will. The old man had not courage to sacrifice others, against their will, for his convictions, and to ruin a whole family. He resolved to make as slight a retraction as possible; he asked for time—he hesitated; the Elector wrote angrily. He made his retraction. Twice it was sent back to him to be altered. At last the Elector sent it in its amended form to Rome; it was again declared “insufficient.” The Pope secured him against a third “insufficient,” by having the retraction re-written, with additions expressly denying all Febronian

views. This he sent to the Elector, desiring him that his suffragan should take the whole, and so embody it in his own writing, that it should appear entirely voluntary, and should send it to Rome, signed with his name, as his own free-will production. Hontheim's courage and will were broken, he consented to everything; and the retraction was sent to Rome on the 15th of November, with a letter from the Elector, requesting the Pope "to open his fatherly bosom to the penitent."

It is useless to dwell on the triumph of the Roman Court, which published the retraction far and wide. Hontheim lived to see better times, for Clement Wenceslaus again changed; he dismissed the Abbé Beck, and, under the influence of the Archbishop of Salzburg, became more liberal than ever. Hontheim, however, withdrew entirely from public affairs. In 1781 he published an explanation of his retraction; it did not undo the harm that the retraction had done, any more than the retraction had undone the effect of his book; nor could it obliterate the stain on his character. But history, which tells of his weakness, tells also of the crime of his persecutors.

He died in peace, at a country house in Luxemburg, where his last years had been spent, on the 2nd of September, 1791, at the age of 90 years.

## EFFORTS TOWARDS REFORM IN FOREIGN CHURCHES, AND THE ATTITUDE OF THE CHURCH OF ENGLAND TOWARDS THEM.<sup>3</sup>

THE Vatican Council served as the drop of liquid which the chemist adds to a composite substance in order to separate it into its different elements. Catholicism and Romanism together made up the Roman Catholic Communion, and the Vatican Decrees precipitated Old Catholicism. Ten years have passed, and what are the results?

In Germany there is a Church consisting of 1 bishop, 53 priests, and 45,000 lay members.

In Austria, 4 priests and 10,000 lay members.

In Switzerland, 1 bishop, 61 priests, and 50,000 lay members.

In France, 2 priests, and 1000 lay members.

'Total, 2 bishops, 120 priests, and 106,000 lay members, together

<sup>3</sup> Paper read at the Church Congress, Leicester, September 29, 1880, by the Rev. F. Meyrick.

with an *entourage* of an additional 300,000 or so of adherents, who have not yet formally declared themselves members.

These men may be called Reformers in the truest sense of the word, inasmuch as their purpose is to bring back the institution to which they belong to its original principles ; and in carrying out their object they have either rejected those peculiarities which distinguish Romish from primitive doctrines, or they are proceeding in that direction with as great a rapidity as any wise man among ourselves would desire.

The attitude of the Church of England towards their efforts has been hitherto more or less undefined. The great part played by Döllinger on a lofty stage drew towards him the eyes of all, and the hearts of many, English Churchmen. But the Church of England, as a whole, is a cumbrous body to put in motion. Under her present constitution, with which I am not finding fault, a considerable time must elapse before a thought which has touched her brain can find expression in her speech. In this her enforced silence some of her leading prelates, and some of her presbyters and laymen united in voluntary association, spoke for her. So early as June, 1871, a year after the promulgation of the Vatican Decrees, and a few months after the issue of Dr. Döllinger's "Declaration," the Committee of the Anglo-Continental Society passed a resolution :—

"That the efforts made by eminent theologians and preachers of Germany and France, ardently sympathized in by many of the clergy and laity of Italy, to resist the introduction of corrupting novelties into the deposit of the Church's Faith, merit a warm and affectionate recognition on the part of the rulers of the Anglican Church, at a crisis which may be as eventful as the Reformation of the sixteenth century."

In the following year the Bishops of Winchester, Lincoln, and Maryland—the first two acting with the encouragement of the Archbishop of Canterbury, the third representing the American Church in its relation to foreign Christians—were present at the Old Catholic Congress at Cologne, where a Committee on Reunion was appointed : in the same year the University of Oxford bestowed upon Dr. Döllinger an honorary degree ; and after the Bonn Conferences, two addresses of thanks were presented to him by upwards of 8000 English clergy and lay communicants, at the invitation of Mr. Beresford Hope. The sympathy of the Church of England was more formally declared in the Convocation of Canterbury, by the Bishops of Winchester and Lincoln, and the late Prolocutor of the Lower House, and by a committee of the Lower House, which considered,

clause by clause, the Propositions agreed to at Bonn, and declared them orthodox.

A similar attitude of informal, but very real sympathy, has been taken up by the Anglican Church in respect to the Swiss Christian Catholic Church; and this sympathy has been notably exhibited by the presence of the Bishop of Meath at the latest Synod of the Swiss Church, held in Geneva during the present year, and by the payment of a sum of money for a theological studentship at Berne, contributed by the chief prelates and other leading members of the Church of Ireland.

This informal action of the Church of England towards the German and Swiss Reformers led to more formal relations with the smaller body of French Reformers represented by Père Hyacinthe. In the year 1878 was held the Lambeth Conference, attended by 100 Anglican Bishops; and to a Committee of the Conference was submitted the question of what should be "the position which the Anglican Church should assume towards the Old Catholics and towards other persons on the Continent of Europe who have renounced their allegiance to the Church of Rome, and who are desirous of forming some connexion with the Anglican Church, either English or American." This Committee reported (and its Report was adopted by the Conference) that "All sympathy is due from the Anglican Church to the Churches and individuals protesting against the errors [of the See of Rome], and labouring, it may be, under special difficulties from the assaults of unbelief as well as the pretensions of Rome. . . . We gladly welcome," said the Conference, "every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity; we deprecate needless divisions; but to those who are drawn to us, in the endeavour to free themselves from the yoke of error and superstition, we are ready to offer all help, and such privileges as may be acceptable to them, and are consistent with the maintenance of our own principles as enunciated in our formularies."

To carry the above declaration into effect, a Committee was appointed by the Conference, "for the consideration of any definite cases in which advice and assistance may from time to time be sought," the Committee to consist of the two English Archbishops, the two Irish Archbishops, the Bishop of London, the Primus of the Scottish Church, the Presiding Bishop of the American Church, the Bishop of Long Island, and the Bishop of Gibraltar, "to advise upon

such cases, as circumstances may require." The first person to take advantage of this spontaneous invitation was M. Hyacinthe Loyson, who, being in England at the time for the purpose of attending the Farnham Conference, made application for the offered "help" in a letter, addressed August 4, 1878, to "the Most Reverend the Lord Archbishop of Canterbury, President of the Commission constituted by the Bishops of the Anglican Communion to consider the relations of the Anglican Church to the Old Catholics and others who have separated from the Roman Communion." The Committee, as "the best mode of providing the aid which he requests," "referred Père Hyacinthe Loyson to the guidance and direction of" one of their own number, "the Primus of the Scottish Episcopal Church;" and the Primus accepted the responsibility thus imposed upon him, publishing to the Church a grave and thoughtful letter addressed to Père Hyacinthe Loyson, in which he promised to supply him with "the provisional Episcopal superintendence which he desired," and associated the Bishop of Edinburgh with himself in the future conduct of the work.

For the last two years, therefore, M. Hyacinthe Loyson has been under the provisional oversight of the Anglican Episcopate, exercised by the Bishops of Moray and Edinburgh as the organs of a Committee taking its authority from the Lambeth Conference. This oversight has been exercised by a general superintendence, and by a confirmation, held in M. Loyson's church by Bishop Herzog, acting in the place of the Bishop of Moray, on which occasion Presbyters of the English and American Churches joined in the celebration of the Holy Communion with M. Loyson and his congregation—an act of intercommunion which was shortly afterwards followed up with a joint partaking of the Lord's Supper by the Bishop of Edinburgh, Bishop Reinkens, Bishop Herzog, and M. Loyson. The action of the Church of England in this matter, impugned by some, was vindicated by others, as in accordance with the principles and practices of the Primitive Church; and Archbishop Tait bore emphatic testimony, in a speech delivered in Lambeth Library, in June last, to the movement as hitherto conducted being "a carrying into effect of the resolution of the great assembly of 100 Bishops held at Lambeth."

That the attitude taken up by the Church of England towards the Old Catholic Reformers, not only in Germany and Switzerland, but also in France, is justifiable, or rather, that she would have failed

in her duty as a part of the Church Catholic had she not done at least as much as she has done, in holding out the hand to those who called upon her for assistance, appears to the writer of this paper unquestionable ; nor can I doubt that any one who studies the arguments and statements of Bingham and Isaac Casaubon on the subject will come to the conclusion that, according to the principles of the Primitive Church, Bishops, when appealed to, are bound to give aid to an oppressed minority wherever the faith is endangered by the heresy or corrupt doctrines of those who, in any country or district, form the greater number. This point I regard as settled both by precedent and argument ; but there is a further question which I desire to bring before the Church for ventilation now, and for decision by the competent tribunals hereafter, which may affect the attitude of the Church of England towards those reforming efforts that are being made on somewhat different lines in Spain, Portugal, and Mexico. It is this — whether the various National Churches which make up the Roman Communion, such as the Church of France, the Church of Spain, and the Church of Portugal, have forfeited their claim to be the National independent Churches of those countries by the acceptance of a dogma which substitutes for their authority and traditions, the authority and tradition of one man external to themselves. The case contemplated by Gregory the Great has arisen. To clench his arguments against a Universal Bishop of the Church he says that in that case, should the Universal Bishop fall, the whole Church would fall with him. In the Roman Communion not only is there one Universal Bishop who has fallen into divers heresies, but every Bishop in that communion has bound himself by oath to regard the formal utterances of that man to be true on all points of faith or morals. Is there, then, any longer in the various National Churches that liberty of maintaining the faith as handed down in their own localities, which qualified them to be witnesses for the truth ? The voice of free men, testifying in different parts of the world to that which they had received, is valuable ; but of what value is the voice of slaves, bound to swear to their master's word ? Can the slaves of a man, regarded by themselves as infallible, be the free ministers of God ? With their loss of freedom, have not the bishops of those National Churches lost their claim to jurisdiction ? If so, are not purer branches of the Catholic Church bound to establish congregations under Episcopal control, whenever occasion

arises, without regard to the forfeited claims of the present territorial bishops ; or, if not bound to establish them, are they not at least justified in establishing them if they find cause for doing so ?

It is enough to have laid these questions before the Church for its consideration. I will only add, as a humble member of the same, that it appears to me that a fatal change has passed over the state of the Episcopate in the Roman Communion as a result of the acceptance of the Vatican Decrees—that while bishops in Roman Catholic countries are still capable of handing down the Episcopal Succession, of ordaining and of confirming, they have lost the most essential and peculiar characteristics and rights of bishops of the Church of Christ ; that they are no longer guardians of the Catholic Faith, but disseminators of the decrees of one of their own number ; no longer the vicars of Christ, but the delegates of a Pope ; no longer the organs of the mystical body through which breathes the informing Spirit of God, but the instruments through which the voice of a man may be heard, and his arm felt throughout that part of the Christian world that has been subjected to his control. The claim of exclusive territorial jurisdiction exercised by those who have sunk from being bishops of the Church of God, in the ancient sense of the word, to being the representatives and prefects of an Italian Bishop, may be put aside as untenable.

I hold that our attitude towards bishops of the Oriental Church, and towards efforts after reform in Eastern communities, should be very different. The Oriental bishops have not forfeited their authority by taking an oath, binding them to sacrifice their own convictions, and the traditions of their Church to the *Ipse dixit* of a supreme lord. The only infallible judge and director with them is Holy Scripture, interpreted where it needs interpretation, by the Ecumenical Councils and the witness of the Ancient Church. There is, therefore, nothing to prevent internal reformation in the Eastern Churches ; and in the East the attitude of the English Church should be one of encouragement of whatever efforts are made for internal reformation and of discouragement of separation from the various National Churches. That such efforts are made within the Greek Church, we are thankful to recognize. The reforms proposed by the Bishop of Heraclea, late Metropolitan of Chios, have regard to practical manners and morals, rather than to doctrine ; but in Greece reform in discipline, by restoring spiritual life, is the path to reform in doctrine. The Bishop's assault upon

the formalism of orthodoxy, which makes Christianity "a dead mechanism," instead of "a moral and spiritual regeneration, wrought by the grace of the Holy Spirit," and his earnest advocacy of "a right education," calculated to dispel the spiritual darkness of his countrymen, is full of hope.<sup>4</sup> The manifesto of the present Patriarch of Constantinople, though confined to matters of discipline, looks in the same direction.<sup>5</sup> Nor is the appointment of a Committee, which is now sitting, for the reduction of the voluminous office-books of the Eastern Church to a smaller compass, without its significance. The Friends of Spiritual Enlightenment at St. Petersburg, and a similar society, established by Professor Damalas, at Athens,<sup>6</sup> for spreading information, and, we may hope, a spirit of tolerance, are helping on the same good work. With all this we can heartily sympathize and co-operate. But I venture to deprecate the action of some American Protestant missionaries, whose purpose seems to be to disintegrate the ancient Churches of the East, instead of helping them to reform themselves; and I cannot but regret some aggressive action which members of the Anglican Church appear to have been occasionally guilty of, whether in Jerusalem or in Armenia. In the action of Dr. and Mrs. Hill at Athens, since the restoration of the independence of Greece, we have an instance which proves the superiority of friendly co-operation to hostile aggression. Had Dr. Hill selected for himself the less charitable course, urged upon him by some of his countrymen and some Englishmen, his schools would have become the centre of bitterness and faction; whereas now, in his honoured old age, the whole of the Greek people and the wiser Englishmen and Americans are ready to stand up and call him blessed for the work of regeneration which he has wrought for Greece, and for the kindly feeling and good understanding which he has brought about between the Greek and the Anglican Churches.

The sum of the question placed in my hands for consideration appears to be the following. In the Eastern Churches there are efforts being made towards reform, but at present they are taking the shape rather of reform in discipline and of the deepening of the spiritual life than of reform in doctrine. With these efforts the Church of England is bound to sympathize and co-operate; but she may not encourage schism from the National Churches, nor may she hold communion with such as have separated themselves, unless

<sup>4</sup> See *Foreign Church Chronicle* for 1878.

<sup>5</sup> See *Foreign Church Chronicle* for September, 1880.

<sup>6</sup> The Society of the Lovers of Christ. See Report of the Anglo-Continental Society for 1876.

the latter can prove to her satisfaction that they have been excommunicated for maintaining and teaching orthodox doctrine. In the West, the Churches which form the Roman Communion have so bound their own hands, and tongues, and souls by the formal acceptance of the two dogmas of the Universal Bishopric of the Pope and of the Infallibility of the Pope in matters of faith and morals, that there can no longer be any stirring of reform within them. In order to breathe, in order to speak, in order to act, a reforming member of those Churches must resist the ecclesiastical authority set over him, and that authority must excommunicate him. In case such excommunication takes place on account of the maintenance of the Catholic Faith, or for refusing to add heterodox doctrine to that faith, and in case the person so excommunicated appeals to the Episcopate of the Anglican Church for spiritual help in his straits, it is the duty of the Anglican Episcopate, as partaking in that One Episcopate of the whole Church which is shared by many possessors, but held in its entirety by each one, to give the aid demanded of it to the utmost of its power, as a provisional measure, to meet a need. It is further a question, whether the acceptance of the Vatican Decrees has not so vitiated the position of the bishops subject to the Roman See, as to make them forfeit their territorial jurisdiction in the presence of a purer branch of Christ's Church, wheresoever the latter thinks right to establish itself. This last subject awaits the decision of the Anglican Church in its Synods, and can only be ventilated here. As a present and pressing question, I commend to the sympathies the prayers and the material help of those whom I am addressing, the hopeful, but as yet feeble efforts made in Germany, Switzerland, and France, to carry out a Reformation, similar in principle and character to that which was effected in England in the sixteenth century.

#### OLD CATHOLIC STATISTICS AND PROGRESS.

##### THE BADEN CONGRESS.

THE passing year has, indeed, developed no striking change in the ecclesiastical condition of Germany and Switzerland: probably, the most important fact with many people will be the completion of the Cathedral at Cologne. After so many centuries of slow progress, and undergoing so many vicissitudes, it is a matter of world-wide interest that the *Dom* can now be spoken of as

finished. Unfortunately, the prophesied era of peace and goodwill, over which its completed structure was to have reigned, has not yet dawned.

In the history of the Old Catholic movement, the chief event of the year has been the assembling of the Seventh Congress, which has (September 12—14) taken place at Baden-Baden. It seems now to be agreed that the Synod and the Congress shall assemble in alternate years, their various functions having been defined by the president of the Baden Congress as—"The Congress, the organ of general questions of interest; the Synod, the organ of interior action and of legal questions." The Baden Congress seems to have been successful; about 150 delegates from various German congregations were present, among them some from Munich and other Bavarian places. The contingent of Anglican sympathizers was small, but letters of excuse and of friendship were sent by the Bishops of Peterborough, Albany, Kentucky, Connecticut, Western New York, and Iowa. It is to be regretted that there was no sufficiently important representative of the English Church; the American bishops were unavoidably detained by the meeting of their General Convention. Letters of excuse were also sent by the Archbishop of Utrecht, and the Swiss leaders.

The results of the delegates' meetings are only of importance as showing the direction of the Old Catholic mind, and the resolutions are not authoritative. Thus, a motion submitted by Bauer, of Mannheim, was unanimously accepted, recommending that the German Liturgy should be universally used in public worship. Herr Bauer has worked hard at the revision and adapting of the Service of the Mass, and this resolution seems to point to the use of his manual as the Common Prayer Book. Before its final adoption, however, we trust that the manual of Bishop Herzog will be seriously considered, and, if possible, that a common book of service will be chosen. The only other business was the discussion of a set of theses propounded by Watterich, of Baden, and Michelis, of Freiburg. The former priest seems to be making his mark on the German movement, after having been excluded, or excluding himself, from the Swiss. These theses were handed over to a sub-committee, which condensed five statements out of them, and held over the rest for consideration hereafter. The five adopted were, shortly, as follows:—1. Between faith in the fundamental truths of Christianity and Natural Science no contradiction can exist. 2. The independence

of National Churches is quite commensurate with the universal character of the Church. 3. It is a mischievous error held by many Protestants, that the Ultramontane Roman Church may be regarded as a Conservative ally. 4. The aim set before the German Empire demands that it should contend with the Vatican system. 5. All negotiations with Rome and its organs on questions affecting State legislation and authority are to be condemned, for they tend to a dissolution of the national State. The first and third of these theses aroused the most discussion. On the first, some of the more ecclesiastical minds deprecated the apologetic tone of the statement, while others desired a wider declaration; and on the third, the president was at pains to declare that no rebuke of Protestants, as such, was intended, but only of the political union of certain Protestants with the Ultramontanes on certain questions of State legislation. The reproach was, of course, meant for the Conservative Lutherans in Prussia, and for the Calvinist Democrats of Geneva. During the debate the Potsdam Court preacher Rogge, and a Bavarian pastor, both Protestants, took occasion to declare their warm sympathy with the Old Catholic movement. Lastly, reports were presented from Hesse, Bavaria, and Baden, of an encouraging character, and Bishop Reinkens spoke confidently of marks of progress that were evident.

Two public meetings were held in connexion with the Congress, at which seven selected speakers addressed crowded audiences. Professor von Schulte spoke on the past history of the movement, and the object of the Congress; Bishop Reinkens, on the position of the Christian Church, and on true Catholicism; Herr Watterich, on Truth, and its highest expression, Religion; Dr. Zirngiebl, of Munich, on the *Culturkampf* and its origin; Dr. Michelis, on the Council of Constance and its reforms; Herr Bauer, on his own subject, the German Liturgy; Herr Obertimpfle, of Karlsruhe, on the conflict of the present day against human freedom. The usual social gatherings preceded and ended the Congress, and it was also, as usual, opened by a solemn service, at which the Bishop preached.

As a set-off against the Old Catholic meeting, the German Ultramontanes are holding their Congress at Constance, at which Bishops Hefele, Greith, and Kübel—all three formerly anti-Infallibilists—were to be present.

Readers of the *Chronicle* will doubtless ask whether German Old Catholics are advancing, or whether they are merely content to meet and talk. We are fortunately able to give statistical proof of a small

progress. At present they have a bishop and forty-seven priests engaged in active pastoral work (besides six others not so engaged). The returns for this year from Prussia, Hesse, and Baden give a larger number of adherents than last year; Bavaria makes no return. But the cause in Bavaria, though it has received many hard blows, is not an exhausted one; at such places as Munich, Kempten, Nuremberg, and Passau, there are still very respectable congregations, as also in the Palatinate. At other places, such as Breslau, Mannheim, and Freiburg, the congregations are steadily, though slowly, increasing. Altogether, there are about 45,000 enrolled Old Catholics in Germany.

Within the Evangelical Churches of Germany there is no important movement to record. The Christian-Socialist excrescence is almost invisible, and the attempted Rationalist schism of Dr. Kalthoff failed. The disputes between the Supreme Council and the Berlin congregations are compromised, and the city synods are seriously considering the spiritual destitution of the metropolis.

With regard to Switzerland, the letters of the Bishop of Meath and of Mr. Bayly, in the last issue of the *Chronicle*, have given ample information respecting the Geneva Synod.

Bishop Herzog's visit to America, to see several of the bishops, study the condition of the Church, and take part in the General Convention, is a very important event, and it cannot but draw more closely the bonds of union between the two ecclesiastical bodies. Lest the object of the Bishop's visit should be misunderstood—as, for example, from the *Times*' announcement, that it is to bring about a federation of all anti-Roman Churches—we append the announcement in the New York *Churchman* of September 4:—

"The Right Rev. Edward Herzog, Christian-Catholic Bishop for Switzerland, has accepted an invitation from the presiding bishop to visit this country, and be present at the approaching session of the General Convention. This visit is made for the purpose of studying the workings of the Church in this country, and with the purpose of manifesting openly his full belief in the catholicity of the Church in America, and his earnest desire for a fully recognized intercommunion between it and the branch of the Church entrusted to his care. Bishop Herzog has, from the beginning of the Swiss movement toward reform, guided it consistently in this direction, and is disposed to draw largely from our Book of Common Prayer in revising the liturgy of the Swiss Church. He has for some time past commended his people visiting Rome to the care of the American Church in that city, and invited the rector of the same to preach in his own church in Berne. During his stay in this country he will be happy to render any assistance in his power to our bishops or clergy, by preaching or confirming in the German or French languages in any churches where his services may be desired."

G. E. B.

## PFARRER GSCHWIND, OF STARRKIRCH.

PFARRER GSCHWIND'S case fairly illustrates the beginning and progress of the Old Catholic movement in Switzerland, which has resulted in the formation of the Swiss National Christian Catholic Church. A simple homely man, with great store of earnest determination, and genial humour withal, his course as a student, both during his University and Seminary career, as well as through his early clerical life and work, are proved by his testimonials to have won him good repute for diligent perseverance, good progress, and esteemed character.

He studied for some time at Munich, where he attended Dr. Döllinger's Lectures ; and his great master's teachings have stood him in good stead since his conflict with Vatican principles began. He won his present post, a pleasant village cure, by concurrent examination, according to the method often prevalent in Roman Catholic dioceses.

On the approach of the Vatican Council, Pfarrer Gschwind published some thoughts on needed Church reforms, which were not to the taste of his ecclesiastical superiors. But on June 29th, 1870, St. Peter and St. Paul's day—the feast of these patron saints of his parish—he preached a bold sermon to his people, such as he felt the circumstances of the time called for. “In view of the proceedings in Rome,” he says, “I called upon my hearers to remark that there have already been times in which, repeatedly, two and three Popes at once asserted themselves to be the successors of St. Peter, and mutually engaged in a life and death combat against each other ; but above the fallible Popes stands the infallible Church. At the Council of Constance the heads of the Church, then in downright conflict, who had split Christendom into three obediences, and brought unspeakable woes upon Europe, were all deposed ; and whilst the doctrine was there held fast that a Council stands above the Pope, the deeply shattered order of Christendom was in some measure restored.”

Next day some of his Ultramontane neighbours betook themselves to Soleure, then the episcopal residence of Bishop Lachat, and reported Gschwind's sermon to the Dean of the Cathedral, to whom, says Gschwind, “I had already long been a thorn in the eye.” Thereupon, that day the Bishop's Chancellor addressed him a letter, of which the following is an extract:—“A deputation of the

Commune of Starrkirch prays the Bishop's Ordinary for your removal. Under such circumstances, the Ordinary wishes that you would look about for some other post, if possible for a post with which no cure of souls is connected. This voluntary and not too long delayed withdrawal may also sooner enable you to obtain a post elsewhere, because at present all is still about you, which might no longer be the case after your (publication on) *Reforms* have been numerously spread among the people. . . .”

By return of post, July 1, 1870, Gschwind replied:—“My name has been besouled, and with a souled name I do not give way from my place, unless I am forced to give way to power.” Thereupon, as he pithily says, “The wind dropped, and full calm set in.” But this calm did not last long. Bishop Lachat returned from the Vatican Council; whilst there, the Government Authorities of Soleure, with those of Berne and Basle, had memorialized the Bishop, warning him that the proposed new Dogma of Papal Infallibility would involve a breach of the Concordat with Rome, on which the tenure and arrangements of his bishopric (which included the oversight of Roman Catholics in five or seven cantons) depended; they, therefore, begged him not to vote for the new dogma, and warned him its promulgation in his diocese would bring on grave conflicts between the civil and ecclesiastical authorities. But the Bishop voted with the majority at the Council. For some time after his return he was silent; but Rome required her behests to be obeyed, and he issued a Pastoral inculcating the new dogma, and required it to be publicly read by his clergy in their churches. This brought Gschwind into conflict with him again. On March 7, 1871, he was summoned before the Bishop, at Soleure. “Have you read out the whole of my Pastoral?” was the Bishop's opening query. “Yes, up to the passage about the Infallibility, which I have left out,” Gschwind replied. “And why that?” “Because I do not believe in the papal Infallibility, and cannot believe in it.” “So, then, you are no more a Catholic,” rejoined the Bishop. This, says Gschwind, I vigorously combatted. The discussion continued for two hours, at first mildly, then more sternly on the Bishop's part, he trying in vain to extract a confession of the new dogma from Gschwind. “The good Herr,” says Gschwind, “sought to snatch from me what I had learned to hold fast in long years of earnest work, and for which, next to God, I have to thank highly esteemed teachers. Every attempt to win me to the Infallibility doctrine must fail.”

On his assuring the Bishop it was impossible for him to profess what he could not believe,—“*C'est un malheur pour vous*,” replied the Bishop; “which,” replied Gschwind, “in view of the circumstances, I had already had good reason to believe.” The Bishop still pressed him to simple submission, and acknowledgment of the Council. He refused this. At last, it being now seven in the evening, the Bishop put a paper before him, and urged him at least to declare that he would not teach anything more against the Infallibility of the Pope. “For the like, or analogous cause,” says Gschwind, “just then a clerical brother had been thrown to the ground by the like arm of rude power, in the prison-house in Lucerne,”—which also forms part of Bishop Lachat’s diocese. And so, “in haste, yet not without consideration, the knife at my throat, I wrote the following:—

“ The Episcopal Ordinary in Soleure.

“ The undersigned Incumbent hereby declares that he never, i. e., neither in preaching, nor in Christian doctrine (catechizing), nor in his private cure of souls, will teach anything against the Resolutions of the Fourth Session of the Vatican Council; he also promises to write nothing against it.

“ The Incumbent,

“ P. GSCHWIND, Pfarrer.

“ Soleure, March 7, 1871.”

This he read out to the Bishop, who seemed satisfied, but remarked that the declaration, as being a “*causa major*,” must be brought before his Senate, and that this body must first be satisfied with it before the matter could be considered as settled.

It would have been far better, doubtless, had Pfarrer Gschwind stood firm against this last effort of episcopal pressure. It would have saved him after reproaches from his Ultramontane opponents, who charged him with breaking his promise, had he at once made up his mind to bear the consequences of withholding this pressure on his conscience, and appealed, as he successfully did in the end, to the sympathy and support of his parishioners and the Government of his Canton, on the ground that the Bishop was outstepping his jurisdiction as settled by the Concordat with Rome. But none who know the force of the intense pressure the Roman hierarchical system brings to bear on the minds (and often on the bodies) of the clergy trained under it, as well as the fatal facilities her casuistry offers for fine-drawn distinctions between *official* and *personal* promises—such as Gschwind felt himself then making in his character of Incumbent—will greatly wonder, or judge him hardly, for giving way under such

circumstances. The Bishop having obtained this declaration from him, does not appear to have been in haste to lay it before his Senate, for no more official action was taken against Gschwind for that until November 30 of that year, 1871. An Ultramontane correspondent had stated in the *Bund* newspaper that Gschwind had promised the Bishop that he would not speak or write anything more against the Vatican Council and its Decrees. Gschwind gave a sharp denial to this—feeling his declaration had been pressed beyond its restricted meaning. But the Bishop's Chancellor took his reply as an evasion of the declaration. He was therefore cited before the Bishop and his Senate, at Soleure, on account of this. He found very few of the members of the Senate had seen, or heard of, the document the Bishop had wrung from him. He defended himself before them, he says, in such wise as to show that he stood by the ancient episcopal system, without committing himself to acknowledgment of the Papal system as dogmatically settled through the infallibility of the Pope. This was the third citation he had obeyed between March and November that year. "Three times cited," he says, "I was three times let off without punishment; for at bottom no other accusations lay against me than my conduct respecting the infallibility question; and never otherwise in my life was I called up to answer for any offence whatever." It is curiously characteristic of Rome's vexatiously inquisitorial diocesan administration, yet of its inefficiency also, that Gschwind says:—"Numerous other citations within the last two years I paid no heed to, partly because I knew they were only the consequence of personal enmity . . . partly because I felt it not befitting a Christian Catholic Incumbent to run at every call, blindly and cowardly, as a well-trained poodle to kiss the hand of its lofty master." One such citation was on account of his *beard*; he replied to it by sending his photograph with the offending appendage shaved off—and so that ended. But the Chancellor's watchful eye over him was sleepless; more than once anonymous writings appeared in the *Bund*, or other channels, attacking the new dogma, and unfavourable to the Papal system. They were imagined to be from his pen, though he does not admit it, and declares the Chancellor's quick suspicions led him into ludicrous mistakes at times. The editor of the *Bund* certified that Gschwind was not the writer of some articles imputed to him. But the very frequency with which he was plied with citations made him grow to heed them little, if graver calls were pressing.

In October 1872 his father was very ill, and died. On the 7th of that month he received a registered letter from the Bishop's chancery. As it was, he says, in the usual official form, and he had no reason to conjecture it was anything but one of the many citations he was accustomed to receive, he laid it by unopened, as just then he was full of anxiety about his father, to whose dying-bed he was called by telegram. On his return, in the evening of the 11th, he heard that on the 8th, in the Capuchin convent in Olten, the Chancellor had sat in judgment on him. These tidings only reached him casually. On Sunday, the 13th, he heard further reports of this proceeding from one of the parish officers, but not officially, only in a general way. He awaited official notification from Soleure, but none came; and so he sent to the Chancery the usual certificate from his parochial authorities, of the cause which had necessitated his non-appearance before the Ordinary. No answer was sent him, and no further opportunity afforded him for defence; but on October 30th, in the evening, two priests from Olten, Messrs Bläsi and Brosi, brought him the now widely known sentence of excommunication from Bishop Lachat and his Chancellor, dated October, 26th, 1872. The bearers, with apparent pleasure, handed him the mysterious large packet addressed to "The Rev. Paul Gschwind, Priest, in Starrkirch." "The word Priest," says Gschwind, "unriddled all to me, and told me plainly and clearly that I from that hour was deposed as Pfarrer; that from that day, with winter before me, I was thrown on the street, and in the eyes of many weak Christians my honour and good name were for ever branded; and this on no other ground than because *I could not say yea and amen to a lie.* In a fashion easy to comprehend, I refused to accept such an episcopal present — *Timeo Danaos, &c.* — and as, despite my struggle, the matter would take no other course—and also the further words of the address, 'to be opened at once,' fell under my eye—I tore it up at once, and threw down the bits on the table, before the eyes of the curia's agents, calling them to witness." Gschwind fully felt and acknowledged the indignity this hasty act betokened on his part toward the Bishop and his curia, but justified it on the ground that a Bishop deserved it who had, on July 18, 1870, not scrupled to leave his own episcopal authority "in the great Vatican pawnshop in Rome." He claimed and declared that the Bishop was the real apostate—that he had broken with the tradition of all Christian folk, and through blind submission to Jesuitical assertion

had sacrificed reason to revelation and heavenly light. For himself, he cried, "Curse on the lie!"

The Bishop's sentence of excommunication was accompanied by a letter from the Chancellor, as follows:—

"Soleure, October 29th, 1872.

"REVEREND SIR,—Herewith you receive the Episcopal sentence, which (*a*) deposes you from the incumbency of Starrkirch; (*b*) suspends you from all spiritual functions; (*c*) declares you have incurred the great excommunication. Your senseless behaviour in the pulpit on October 20th, the patrons' feast of your parish, [this is a mistake, as the feast of St. Peter and St. Paul, June 29th, was the Starrkirch patrons' feast,] has necessitated this procedure, as its consequence.

You have to ascribe to yourself the severity of the sentence. May it have the effect which the fatherly heart of your Bishop desires; so that you may at once with consoling insight pray, *Bonum mihi quia humiliasti me.* God grant it.

"By order,  
"J. DÜRET, Chancellor.

"N.B.—I must make you specially observe that non-observance of the suspension and excommunication would bring you into canonical irregularity, from which you could only be rehabilitated by the Apostolical See itself."

The appeal to the Apostolical See, said Gschwind, was, firstly, too far off for me; secondly, too costly; and thirdly, in vain. He resolved to appeal nearer home—first to his parish, then to the Government of the Canton. Both responded promptly. The parochial church administrators, our vestry, unanimously passed a resolution that, seeing Pfarrer Gschwind's position as their incumbent endangered by the Bishop's proceedings, they declared: "(1) That we are content with Pfarrer Gschwind, in respect to his pastoral duties, both in and out of the church; (2) that we want no others to be lords of the parish at all; (3) that in case Pfarrer Gschwind should be hindered in any wise in the exercise of his parochial functions, we call for the protection of the Superior Government for the security of our rights." An address to the Superior Government, in support of this resolution, was sent by a large majority of the burghers of the parish.

The characteristic Swiss popular demonstration greeted Pfarrer Gschwind early the day after he received the excommunication. On getting up he found a small fir-tree planted before his parsonage door, bearing a flag inscribed, "For our Pfarrer, shelter—for our foes, scorn."

The Government authorities, on receiving official notice of Gschwind's receipt of the excommunication, and of the Bishop's attempt to intrude a Capuchin monk into the parish as *locum*

*tenens*, immediately gave orders that Pfarrer Gschwind should be protected in his position, so long as he was not revoked by the competent authorities, against any ordinances from any other quarter. They further sent a letter to the Bishop, warning him that his proceedings against Pfarrer Gschwind were an unjustifiable aggression against the competent authorities, and that they would protect the Pfarrer with all the means in their power; that the revoking a Pfarrer from his post could only take place with the consent of the State authorities; that they had received no complaint whatsoever, either from the Bishop, or the parish, or any other authority, that could give them occasion for proceeding against the Pfarrer. They invited the Bishop, if he had any grounds for complaint of transgression, or neglect of duty, on the Pfarrer's part, to acquaint them. Meanwhile, they inform the Bishop that they treat his procedure against the Pfarrer as null and void. The Bishop then wrote to state the case to the Government; upon which they passed a series of resolutions in reply, stating that the Bishop had interfered with the rights of the collators to the parish; that the right of revocation for elected officials appertained to the Cantonal and Superior Government Councils; that the deposition of Pfarrer Gschwind was without any material ground, and that no reproach whatsoever could be made against his character, or discharge of his duty; that the revocation rested entirely, and only, on the ground that Pfarrer Gschwind "acknowledges the Catholic doctrine as we have received it from our fathers, and acknowledged and believed it up to the year 1870—and we also already, under date September 8, 1870, have expressed this view to the Right Reverend Bishop in the name of the majority of the Diocesan commissions";<sup>7</sup> that the Bishop's proceedings were contrary to the law (they cited specific statutes); and that the State had the right and duty to protect citizens against official undue pretensions. They therefore notified the collators and the parish that Herr Pfarrer Gschwind was the only legitimate Pfarrer, and that the parish had to recognize him as such.

Thus the case was settled, and Pfarrer Gschwind's troubles came to an end. He has continued to work on in his parish with the respect and esteem of his flock, for the very great majority have stood by him. He is also the first incumbent in German-speaking

<sup>7</sup> The cantons forming Bishop Lachat's diocese—called the Bishopric of Basle—though including five or seven cantons, each appointed a "commission"—administrative committee; and these, together, formed a Board for Diocesan Affairs.

Switzerland who has married—for the Swiss Christian Catholic Church has abolished compulsory clerical celibacy.

His wife, a well-educated Swiss schoolmistress, proves a true “helpmeet” in his parish work, and their pleasant parsonage is now enlivened with a baby. So his household happiness is great; and his marriage appears to have helped on, not hindered, his good influence among his people.\*

Very soon after Gschwind thus broke the ice, the neighbouring Pfarrers, Herzog (now bishop) of Olten, and Kirchmann of another village close to Olten, followed his example and rejected the new Vatican dogma.

The Bishop did not repeat his experiment—issued no sentence of excommunication against them; but contented himself with warning “the faithful” that these also, with the bulk of their people, had fallen away from the Church, and were no longer of it. Thus their cases passed quietly. They remained in enjoyment of their parsonages and incomes. Pfarrer Kirchmann died a year or two after, but he remained steadfast to the end, despite Ultramontane efforts to win retraction from him as he was drawing near his close of life. But he thankfully clung to the convictions he and his two brother Pfarrers had come to, and was comforted by their ministrations all through.

L. M. H.

### THE PROTESTANT CHURCH IN BERLIN.

WE have heard much, lately, of the spiritual destitution in the Prussian capital: that we *do* hear of it, seems to be a sign of awakening activity. Formerly a lethargic spirit prevailed, and men were content to leave things in peace; but now, at every Synod, such questions are eagerly debated as division of parishes, erection of new churches, appointment of fresh ministers, &c. For the last two years the Superior Council has asked for a large subsidy for the relief of the spiritual necessities of Berlin; but owing to the breach between it and the Rationalist party, which is all powerful in two or three of the largest parishes, this subsidy has been refused. The Council has manfully stood its ground; and the reaction of late having been decidedly against the “liberal” aspirations, there is little

\* A nephew, of his own name, who partly studied with him, received an Anglo-Continental Society’s studentship of £40, and passed Berne University, under Bishop Herzog and the other Professors, with very good repute, and is now one of the clergy of the Christian Catholic Church.

doubt that the subsidy will soon be procured. Meanwhile the Berlin religious papers give the freest ventilation to statistics of the Protestant position, and we now propose to make a condensed statement of these statistics.

We must premise, that the population of Berlin is almost wholly Protestant; the Roman Catholic element is very small; and the Protestants are, in their vast majority, members of the Established, that is, of the United Evangelical Church. Dissent is rare: the free Churches, Baptist and Methodist chapels, may be counted on one's fingers. Bearing this in mind, our first statistic is, that the Protestants in Berlin number about 850,000, and that for these there are 67 church buildings (42 churches and 25 chapels), seating only 43,000, in which minister 116 pastors and assistant preachers. These figures are from the list of 1877, since when no important change has been made. It is startling to find that only *five per cent.* of Berlin Protestants could be accommodated in the existing churches: what then must be the percentage of actual churchgoers? We mourn over the spiritual destitution of London; but, in order to bring up Berlin even to the London standard, the church accommodation must be increased *eightfold*.

The ecclesiastical divisions of the Berlin churches fall thus:—(a) 6 "personal congregations," that is, corporations without parish limitations, or peculiars; (b) 30 parochial districts; (c) 14 churches belonging to public institutions.

(a) There is: 1. The cathedral, which is the church of the royal palace, and to which are attached 3 other chapels; 6 preachers, or court chaplains, are here installed. 2. The "parochial church," so called on the *lucus a non lucendo* principle, because it has no parish. 3. The "French Church," with 3 churches, 1 chapel, and 5 ministers. 4 and 5. The Bohemian Lutherans, and Bohemian Reformed, each with 1 pastor. 6. The military churches (2), with 4 chaplains, and a floating congregation of 16,000. These 6 separate divisions are affiliated to the Established Church, although they have no parochial organization.

(b) Parochial districts. These are included in 4 superintendencies (dioceses), called respectively, Berlin I., Berlin II., Cölln-Stadt, and Friedrich-Werder. The statistics here become appalling in their revelation of spiritual destitution. The church accommodation is miserably inadequate. Taking these superintendencies in order, we find:—

1. Berlin I. Souls, 177,273; 9 churches, seating 10,175 persons; 18 pastors. Here is church accommodation for 1 in 17 of the population, and 1 pastor to about 10,000 souls.

2. Berlin II. Souls, 234,394; 12 churches, seating 7068 persons; 21 pastors. Here is church accommodation for 1 in 33 of the population, and 1 pastor to about 11,000 souls.

3. Cölln-Stadt. Souls, 241,365; 7 churches, seating 6444 persons; 17 pastors. Here is church accommodation for 1 in 39 of the population, and 1 pastor to about 14,000 souls.

4. Friedrich-Werder. Souls, 128,654; 8 churches, seating 8186 persons; 19 pastors. Here is church accommodation for 1 in 15 of the population, and 1 pastor to about 6700 souls.

Taking the whole of these parochial districts, we have a Protestant population of 781,686 souls, for which there are 36 churches and 75 pastors, with church accommodation for only 31,873 persons, or 4 *per cent.* of the whole. The average number under the charge of each pastor is 10,500!

If we take the case of separate parishes, we obtain figures which present the need in a more terrible proportion. The third superintendency supplies us with the worst example, the first superintendency with the best. The worst parish in Berlin is that of St. Thomas, which has a Protestant population of 90,000, for which there is 1 church and 1 chapel, accommodating together 1730 persons, and ministered to by 4 preachers. Here not 2 per cent. could find a seat in church, and each pastor is expected to look after 22,500 people! There are other parishes nearly as bad: St. Simeon's, with a population of 35,000, and only 1 church, seating 500 (1 in 70!); St. Golgotha, population 20,000, and 1 little chapel, seating 323, &c. The best example is that of St. Mary's, which has a population of 9000, 2 places of worship, seating 2170, and 4 pastors. There is no other parish that approaches this by a long way. All the parishes are terribly unwieldy; 9 of them exceed 30,000 in population, (St. Thomas, 90,000; St. Mark, 69,000; Zion, 52,000; Holy Cross, 37,000; St. Andrew, 37,000; St. Elizabeth, 35,000; St. Simeon, 35,000; St. Bartholomew, 34,000; St. James, 33,000); 7 have between 20,000 and 30,000, 10 between 10,000 and 20,000, and 4 only below 10,000.

(c) There are 18 churches and chapels, served by 22 pastors, connected with prisons, workhouses, hospitals, orphanages, and charitable institutions.

With these figures, showing the terrible lack of church accommodation and scarcity of pastoral ministrations, it is little wonder that the religious state of Berlin Protestantism has become a byword. We will still further expose the matter by statistics on the subject of baptism, marriage, and Communion.

*Baptism.*—It is computed broadly that every seventh Protestant child in Berlin is unbaptized. Added to the general neglect of baptism, there is an unfortunate custom of putting off the administration of the sacrament to any time within the first year after birth, and a very large proportion die within this period from sudden diseases of infancy. Taking the figures of the year 1877, there were in Berlin 38,962 births of Protestant mothers, and 26,742 baptisms,—68·6 per cent. We may give more exact figures by dividing the baptisms into 3 categories : 1. Where both parents are Protestant and married. Of these the proportion of baptisms to births was 71·8 per cent. It is a curious point, that in the City baptism is less neglected than in the suburbs ; in the latter every fifth child is unbaptized. 2. Mixed marriages. These marriages are most frequent among congregations of the artisan class, because the Roman Catholics of Berlin are mostly of that order, and, as we know, the Roman priests will only celebrate such marriages under a pledge that the children be baptized in the Romish Church. Of these a proportion of 37·4 per cent. only received Protestant baptism ; this statistic would be a little more favourable, if marriage with Jews and Dissenters were excluded. 3. Illegitimate children. In 1877 the illegitimate births in Berlin from Protestant mothers were 12·7 per cent. of the whole number, and of these a proportion of 46 per cent. was baptized by Protestant pastors. Many of these received a compulsory baptism in the Charité, and only a proportion of 36 per cent. were brought to baptism freely and without an exterior influence.

*Marriage.*—In 1877 there were 8966 legal, that is, civil, marriages between Protestant couples registered in Berlin. Of these only 2973, or less than one third, submitted to the subsequent religious ceremony. There were also of mixed marriages between Protestant and Roman Catholic, 1457 ; and of these, only 182, or 12·4 per cent., were afterwards married by the Protestant rite ; but of this number the proportion of cases in which the man was Roman and the wife Protestant was as two to one of the opposite conjunction. There were 85 cases of the marriage of Christian and Jew.

*Communicants.*—It was reckoned, in the figures of 1877, that out

of each 1000 adult Protestants in Berlin, 147 received the Lord's Supper. Taking into account the free congregations, where the rule is stricter, a proportion of 15·4 per cent. communicated. But we must remember that this communicating is very infrequent, and according to routine. It is a practice, for example, at the time of first communion, that two adult relations shall receive with the newly confirmed person. Then again, the custom is to receive on Good Friday, and on the Festival of the Dead (Todten-Fest), the last day of the ecclesiastical year, if at no other time during the year. We may fairly divide the percentage of communicants into three tolerably equal portions: one third receive only on Good Friday, or Todten-Fest; one third, because relatives have been confirmed; and the remaining third only may be classed as regular communicants—5 per cent. of the adult population. Of the communicants, 70 per cent. are females.

Respecting burials it is said, that only about half of the Protestant interments are performed with religious rites.

These figures present us with a startling picture of religious apathy, and it is a comfort to know that Berlin is an extreme case of the kind. There are a few, and only a few, large towns that nearly rival the capital, such as Breslau, Magdeburg, and Stettin; in the smaller towns, and in the country, there is much more religious life and activity. And there are symptoms of an awakening at Berlin; a few churches are in course of erection, and a scheme is on foot for the endowment of a staff of curates, while the Berlin City Mission is working with praiseworthy vigour. But there needs a national revival, and a self-denying spirit not yet displayed, in order in any adequate way to overtake the religious necessities of the great centre of German Protestantism.

G. E. B.

#### LETTER FROM AN ITALIAN LAYMAN.

SIR,—Some little time ago I asked a question in a leading journal of Milan. I asked those who expect good for religion from Pope Leo, what reasonable concessions they could hope from Rome, accustomed to blind submission, filled with a spirit of pride on the score of infallibility, alienated from real life, and sunk in prejudices? It is not I only who ask this question;

many hearts ask it besides,—hearts that would gladly help to restore to the Church life, force, and expansion.

Once more we are answered, and in a solemn form. In a late consistory Leo XIII. uttered his first political allocution. He begins, as is natural, by an attack on M. Frère Orban; but from Belgium he passes to Italy, and mourns bitterly over the loss of the temporal power, thus stumbling over the usual stumbling-stone. Perhaps he feels the ground giving way under him, and fears that all Europe may by degrees follow the example of Belgium, and leave a diplomatic void around him.

This return to the lamentations of Pius IX. has been a great triumph to the zealots, and an equal mortification to those who hoped that the Papacy was about to change its path. But I account it a happy thing that Leo treads more and more closely in the steps of his predecessor. If he had not hesitated; if he had not lost so much of his short time; if, instead of joining with the zealots to declare that the restoration of the temporal power is the only cure, he had followed the advice of his political friends and of Father Curci, we might, under our present rulers, have fallen back, and fallen yet lower. Now the infallible Pope contradicts himself more and more, as he yields to the requirements of the curia. More unhappy than Pius IX., who was an unconscious instrument in the hands of the curia, Leo yields reluctantly, because the strength of his will is not equal to that of his intellect.

There is one evident symptom of a general slackening of fervour in the Roman Church: it is that the number of candidates for orders grows less and less. Of the upper classes, hardly any one enters the seminaries; but even among the country people, who are often attracted, not so much by vocation (a rare thing among the utterly uneducated) as by temporal advantages and the prospect of rising in position, it is necessary to use new incitements, and to make fresh arrangements. Monsignor Gelmini, Archbishop of Lodi, in a circular to the parish priests of his diocese, recommends them to enrol among the clergy the youths of the *poorest* families, on whom *alone* they can now reckon to fill up the frightful void that daily thins the ranks of the clergy, to the most grievous injury of the Church. The late Bishop of Bergamo, Monsignor Speranza, who died a few months ago, had recourse in the last years of his life to a singular expedient; he spared his candidates the pains of study, and would consecrate any ignorant

and slavishly devout mountaineer at once to the office of priest. These priests are known by the nickname of "*preti a macchina*."

I am sorry to say that the curialistic priest has gained official possession of the benefice of San Giovanni del Dosso, the little parish in the diocese of Mantua which so long maintained the priest chosen by itself. Our Government makes great promises and gives flattering words; but when it comes to the point, dreads the zealots, and yields to them.

G. T.

## CONSTANTINOPLE AND THE NEIGHBOURING CHURCHES.

WHOEVER has been interested in the plans of Reform put forth by the present Ecumenical Patriarch on ascending the throne of Constantinople, will be naturally curious to know something about their execution.

*Itinerant Preachers.*—Four preachers were sent in the spring by the Patriarch and the Sacred Synod to itinerate in the provinces—two bishops, accompanied each by an archimandrite. The Bishop of Irenopolis was commissioned to go through the dioceses of Thrace, and the Bishop of Pamphilon through those of Macedonia. "The Bishop of Pamphilon," says the *Byzantis*, "preached the Divine Word May 20th (8th) to those two communities (Turnovo and Megarovo), having taken for his text a passage of the Holy Gospel. The concourse was great in proportion to the number of the inhabitants. The words of the venerable missionary made a deep impression upon them."

*Preaching.*—It is encouraging to mark how from time to time the Press echoes the teaching of the Pulpit, relating how on such a Sunday a preacher spoke out of the Gospel for the day about the tender and fatherly love of God, and His saving providence.

The following is a specimen:—

"Τὴν παρελθούσαν κυριακὴν ὁ γραμματεὺς τῆς μεγάλης πρωτοσυγγελίας ἰεροδάκονος κ. Λουκᾶς Πετρίδης ἐκήρυξεν ἐν τῷ κατὰ τὸ Τσιβάλιο ναῷ τοῦ ἀγίου Νικολάου τὸν θεῖον λόγον. Θέμα τοῦ λόγου τοῦ ἱεροκήρυκος ὑπῆρξεν ἡ εὐσπλαγχνία, ἀπαντώσα ἐν περικοπῇ τοῦ Εὐαγγελίου τῆς ἡμέρας ἐκείνης, τοῦτο δὲ ἀνέτυχε διὰ γλώσσης σαφοῦς, καταδείξας πόσον ὁ Θεὸς, ὁ φιλόστοργος καὶ τανάγαθος πατὴρ, τὸ τὰν μετέρχεται ὡντα καταστήσῃ εὐτυχῆ καὶ εύδαιμονα τὸν ἄνθρωπον, καὶ πότε ἀποβαίνει ἡ πρόνοια αὐτοῦ ἀποτελεσματικὴ καὶ σωτήριος."

*Education.*—The regulations of the Educational and Philanthropic Brotherhood have been published and discussed. Some critics object to them as borrowed from the plan of the Israelitish Union; others, on the ground that this general society will absorb all smaller local institutions founded for popular improvement.

*Church Journal.*—Among other measures projected by the Patriarch, was the publication of a Church Journal. As soon as a suitable office is built, and a printing-press obtained, a weekly paper will be issued, under the name *'Αλήθεια* (Truth). Its object is stated to be the diffusion of information, to be imparted from an ecclesiastical, educational, and moral point of view.

*Sunday Plays.*—We are often reminded here how differently we view the same thing. The support of schools is a good end, and dramatic representations *may* be a harmless means; but you are not ready to choose *Sunday* for the performance. A Greek bishop has thought otherwise, and has initiated a series of such entertainments—not solemn rehearsals of the Great Tragedy, as at Oberammergau, but various pieces, and even comedies, for the attraction of Sunday audiences. The representations were “honoured,” according to the account published here, by the presence of functionaries, both Mussulman and Christian; and the gratitude of the Greek residents (supporters of the schools) was expressed to the dramatic company, and to all who gave their support, both material and moral, to the attainment of their “sacred object.”

*Relief of the Parochial Clergy.*—At the beginning of the year a Patriarchal Pastoral was read in the Greek churches of the capital, announcing the suppression of a mode of taxation known as *'Εμβαρούκιον*. The sums collected in this way have hitherto passed into the Patriarchal treasury, and a distribution to the parochial priests has been, as I presume, made therefrom. That method had caused great distress to this class, because the churchwardens of parishes often exacted from their clergy a larger amount than they were able to get from their flocks. The Patriarch has shown his regard for the comfort and the dignity of those who have the cure of souls, by making it his first care to remedy this evil by some radical measure. His Holiness expects that the requisite amount will be raised, by every parishioner contributing something annually, in proportion to his means, towards the maintenance of his pastor.

*Theological Colleges.*—A seminary, called a Hieratical School, has been already opened in the neighbourhood of the Theological

College, so long established on the Island of Chalce, near Constantinople; its object is the training of youths to fill the ranks of the parochial clergy. The sphere of the Theological College is to be extended, and the seminary is to be affiliated to it.

*School of Church Music.*—The establishment of a school of ecclesiastical music is also in contemplation. The object in view is not the mere improvement or reform of what is so repulsive to foreigners, and to not a few of the “orthodox” themselves, but the reconstruction of a barrier that may stem the overwhelming tide of Western influence; the measure is meant not for decoration only, but for defence. Mr. Bernardaki, in his address, pronounced at Athens, in 1876, before the members of the Syllogus for the cultivation of Church Music, thus expressed the object of the study:—

“Whereas the violent flood of civilization from the West, rushing in upon us, has carried and will carry away utterly every vestige of our ancestral spiritual inheritance; and, whereas the musical system of the West especially has scattered from all parts of Greece and Natolia every ancient Hellenic air, and gaining the mastery over the Hellenic whole (*τοῦ ἔλληνικοῦ σύμπαντος*), has driven Hellenic melody from all points into its last asylum, the citadel of the Church of Christ, to which it lays closest siege, hemming it all around,—many of us Hellenes have shut ourselves up with them (the official defenders), and are resolved not to surrender.”

*Revision of Ritual.*—A still more remarkable reform is spoken of, hardly to be looked for in the conservative East. “If our information is correct,” says the *Neologus* of 2nd July, “a committee is engaged in the Patriarchal Church upon the work of shortening the services, by the removal of all those portions of them which may be omitted without a serious alteration of our ecclesiastical ritual.”

‘Ποσάντως, έάν αἱ πληροφορίαι ἡμῶν ἦναι ἀκριβεῖς, ἐν τοῖς πατριαρχείοις ἀργάζεται ἐπιτροπὴ πρὸς συντομίαν τοῦ τελετουργικοῦ ἐν ταῖς ἱερουργίαις, ἀφαιρούμενων πάντων ἐκείνων ὅσα δύνανται νὰ ἐκλίπωσιν ἀνεν σπουδαῖας ἀλλοιώσεως τοῦ ἐκκλησιαστικοῦ Τυπικοῦ.

Besides the changes that are working, as we trust, for good within the Church of Constantinople, alterations in its relation to other branches of the Eastern Church invite remark.

*Church of Servia.*—It was to be expected, as one result of the late Russo-Turkish war, that the Church of the Principality of Servia would become independent.

This independence has been formally announced, and upon the same conditions as those which secure the independence of the other autocephalous Churches, viz., observance of the sacred canons, and recognition of the privileges of the throne of Constantinople. The separation has happily left no wound on either side, nor does the daughter Church so use her new liberty as to leave the mother quite; on the contrary, she is held bound, and that willingly, by links, we may say, of *gold*; for as soon as this independence was proclaimed, the Servian Government decided, of its own accord, to continue the annual subsidy of £1000 hitherto paid into the treasury of the *Œcumene* Patriarchate. The organ of the Holy Russian Synod remarks, in view of this generous decision, that every son of the Church should rejoice who desires not the loosening, but the tightening of the bond of brotherhood, and of those historical relations that have long subsisted between the several orthodox churches.

*Churches of Bosnia and Herzegovina.*—An arrangement, different according to circumstances, has been arrived at in regard to the churches of the two provinces occupied by Austria. It had been decided last year that they should be placed under the jurisdiction of the Orthodox Patriarchate of Carlowitz. This decision has now been abandoned in deference to the representations made by the *Œcumene* Patriarch and his Synod. The spiritual authority of the Patriarch at Constantinople remains such as it was, the State reserving to itself all civil authority. The Metropolitans are subject ecclesiastically to the Patriarchal Church of Constantinople, but are to be proposed by the Austro-Hungarian Government, and nominated by the Emperor. The occupied provinces will continue to pay to the Patriarchate the dues which they paid to it under Ottoman administration. The Churches of Bosnia and Herzegovina are not autocephalous, but are to be regulated as regards the State according to the precedents of the Churches of Constantinople and Greece.

*The Church of Roumania.*—The Principality of Roumania, which did and suffered much to help forward the triumph of Russian arms, has not secured a more peaceful connexion between its own Church and that of Constantinople. It will be remembered that Prince Couza secularized the property of convents; this measure strengthened his army, but not his ties with “the Great Church.” Latterly, commissioners have been sent to urge the

claims of that Church on his successor, but they have returned unsatisfied.

A characteristic correspondence has arisen out of the question about the Church of the Dobrudja, which, in consequence of the political union of the province with Roumania, brought about by the war, passed into connexion with the Orthodox Roumanian Church. In a letter written by the Metropolitan of Oungro-Vlachia (the Chief Bishop of that Church) in reply to a Synodical Epistle from Constantinople, occurs the following passage:—"Your most divine All-Holiness (*θεοτάτη Παναγίωντς*) enjoins the Orthodox clergy in the Dobrudja to abstain from all ecclesiastical intercourse with the schismatical Bulgarian clergy there, and requests us to give the proper instructions upon this head.

"We are unwillingly reduced to the necessity of replying to your All-Holiness that, not being aware that the Bulgarians have been guilty of any transgression of any dogmatic decision that could reasonably produce a rupture between them and the Orthodox Church of the Roumanians, we are wholly unable to comply with that demand, especially as the Bulgarians of the Dobrudja, being withdrawn from every other authority whatsoever, are at present subject politically to the Roumanian Government, and are ecclesiastically placed under the jurisdiction of an Orthodox Bishop; and, moreover, hold absolutely the same faith as the entire Orthodox Church.

"The second point which we deem it our duty not to pass over in silence is, the employment of a phrase by your All-Holiness in regard to our Roumanian Church, viz., that 'it continues under the supremacy (*ἐπικυριαρχίαν*) of the All-Holy, Apostolical, and Ecumenical Throne.' This phrase, which is new and strange to us, indicates a disposition not to recognize the full independence of our Church, and withal, a tendency to bring into the bosom of the Orthodox Church a principle altogether foreign to its spirit—I mean, the principle of absolutism, which your All-Holiness's predecessors in former times combated with strong and overpowering arguments. We must therefore repeat to your All-Holiness that the Roumanian Church, while it has a perfectly sincere wish to retain, besides that dogmatic unity which binds it to the whole Orthodox Church, the bonds of the closest charity with the All-Holy Ecumenical throne, feels not the less imposed upon it the sacred duty of defending its incontestable independence (which is now more than ever established beyond all doubt from every point of view), and of

acknowledging, with all the autocephalous Orthodox Churches, as the only Supreme Head our Chief Shepherd and Lord, Jesus Christ."

The editor of the *Neologus* (June 4, 1880) is surprised that the Chief Pastor of the Roumanian Church does not recognize "the schism." One may ask, Why should he? How could the decree of the Eastern Orthodox Church, pronouncing the Bulgarians to be schismatics, be, on the principles of the Eastern Church, valid, when no representative of one branch (the Russian) was present at the council that proclaimed the decree? The assent and consent of the Russian Church had not been obtained, and have not been secured since.

The *Neologus* (May 7, 1880) writes:—"In 1872 the Ecumenical Patriarch addressed to the Synod of Russia a letter, in which the Bulgarian Church was pronounced by the local Constantinople Patriarchate Council to be schismatic, and a reply to that letter was requested; but the most Holy Russian Synod, we know, has returned no answer to the Ecumenical Patriarch from that day to this!"

But if the Bulgarian Church, condemned as schismatic in consequence of maintaining the new heresy of *Ethnophyletism*, is defended from the charge on the ground of its holding fast the Orthodox faith—Bulgarians are running into real schism by intruding into sees already occupied by bishops equally orthodox with their own. On what ecclesiastical principle, admitted even by themselves, can they claim that their Exarchate, co-extensive with the new Principality of Bulgaria only, should stretch its jurisdiction over orthodox Christians settled in orthodox sees beyond the limits of that principality?

It is not every diocese in Wales which is equally fortunate with that of St. David's; but would its present Bishop claim authority over Welsh members of the Anglican Church who might pass into the county of Hereford? And do English churchmen deem it necessary that English bishops should cross the Tweed to minister to English churchmen in Scotland?

It is disappointing to notice in discussions which touch upon the relations of the Eastern Church with our own, the contradictory, and, in these eastern parts of Christendom, most blinding term, "*the Protestant Church*." Thus the *Neologus* rejects the theory of the independence of the Bulgarian Church, upon the ground that it does not constitute a special and distinct religious community,

such as the Western, the *Protestant* (ἢ Προτεσταντική), and the Armenian. And it is to be noted that among the Greeks “Protestant” and “Anglican” are convertible terms.

When, sixteen years ago, I was urged to act in favour of a political, but not ecclesiastical union of several “Bulgarian” dioceses with the Anglican Church, I was asked why the Anglican Church, *which consisted of so many sects*, could not take in one more (the Bulgarian)? On the other hand, thanks to the Congresses at Cologne, Bonn, Ely, &c., the *principles* which our Church professes are now put forward as those of the Church of Constantinople. The *Neologus*, rebutting the charges made against the Church of Constantinople by a Russian journal, *The News of the Day*, says, “The Russian writer is ignorant of the very bases (principles) on which the Church of Constantinople rests—those which both Old Catholics and Protestants (*διαμαρτυρόμενοι*) declared to be the only safe and immovable bases; he is ignorant of this, that the Orthodox Church admits nothing but what has been believed always, everywhere, and by all (*πάντοτε, πανταχοῦ καὶ ὅποι πάντων ἐπιστείθη*); and, according to these foundation-principles, neither has the Patriarch of Constantinople usurped the title, ‘Ecumenical,’ nor have the Greeks appropriated Orthodoxy as their ‘monopoly.’”

It may be remembered that in 1869 the German professor Dr. Overbeck presented, in the name of 122 members of the Anglican Church, a request to the Synod of the Russian Church that support should be given by it for the establishment in the West of an “Orthodox Church.” This scheme has been referred to the Church of Constantinople, but no opinion upon it has as yet been officially pronounced at the Patriarchate. If encouragement is given by the Patriarch to this intrusion into Western dioceses, a handle will be offered to those who aim at proselytizing among the Eastern Christians. But it behoves us also to reflect that we cannot complain of an attempt to set up an Eastern Church in the West, if our authorities in the West give countenance to an Eastern Bishop who aims at establishing an Anglican Church within the limits of the Armenian in the East.

C. G. C.

## Notices.

**The Pulpit Commentary.** Edited by the Rev. Canon H. D. M. SPENCE, M.A., and by the Rev. JOSEPH S. EXELL. Ezra, Nehemiah, Esther. Exposition by the Rev. GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford, and Canon of Canterbury. [C. Kegan Paul and Co., 1880.]

This is the first volume that we have seen of a new Commentary, the special feature of which is to give greater prominence to homiletics than is usually done in English Commentaries. The following gentlemen have been announced as engaged in commenting on different books of the Bible. Genesis, Rev. T. Whitelaw; Exodus, Canon Rawlinson; Leviticus, Prebendary Meyrick; Numbers, Rev. R. Winterbotham; Deuteronomy, Rev. Dr. Alexander; Joshua, Rev. J. J. Lias; Ruth, Rev. Dr. Morison; Books of Samuel, the Dean of Canterbury; Books of Kings, Rev. J. Hammond; Books of Chronicles, Professor Barker; Job, Professor Milligan; The Psalms, Canon Elliot; The Proverbs, Professor Bruce; Ecclesiastes, Professor Salmond; The Song of Solomon, Rev. Dr. Wright; Isaiah, Professor Stanley Leathes; Jeremiah, Professor J. Robertson; Ezekiel, Professor Falding; Daniel, Rev. Dr. Wright; The Minor Prophets, Rev. J. Clifford. Supplementary homilies are added by a number of different writers. The parts are to be issued according as they are ready, and not in chronological or conventional order. The expositions of Ezra, Nehemiah, and Esther, by Canon Rawlinson, are plain, straightforward, scholarlike, and satisfactory. Homiletics are added by the Rev. W. S. Lewis, and supplementary homilies by the Rev. J. A. Macdonald, Rev. A. Mackennal, Rev. W. Clarkson, and the Rev. J. S. Exell. The whole forms a volume of about 400 pages.

**St. Hippolytus and the Church of Rome in the earlier part of the Third Century.** By CHR. WORDSWORTH, D.D., Bishop of Lincoln. [Rivingtons, 1880. Pp. 319.]

This is the second edition of a book already issued, but it is so enlarged as to have become practically a new book. The Bishop first discusses the authorship of the *Philosophumena, or Refutation of all Heresies*, discovered at Mount Athos in 1842, and published at

Oxford in 1851. He decides that the author was neither Origen nor Caius, but St. Hippolytus. Having come to this conclusion, he lets the author tell his own tale concerning the Church of Rome during the Episcopate of Callistus, and accompanies his narrative with an English translation, and Latin critical notes. A great part of the remainder of the volume consists of a defence of the orthodoxy of St. Hippolytus against the assaults made upon it by Dr. Döllinger, in his *Hippolytus und Kallistus*, and by Dr. Newman. We have already stated our opinion, when reviewing Mr. Plummer's translation of Dr. Döllinger's work, that the great Munich theologian, while showing extraordinary ability and learning, has been misled by his early reverence of the Papal name into making himself the apologist of Callistus, at the expense of Hippolytus. The Bishop, in his second edition, has made good the positions in his first edition that had been assailed, and he has done so without acrimony. He disproves by means of St. Hippolytus' writings both the Supremacy and the Infallibility of the Roman Bishop—his Supremacy, because it was resisted by St. Hippolytus; his Infallibility, because both Zephyrinus and Callistus are proved by St. Hippolytus to be heretical.

"Hence it is apparent, that Bishops of Rome may err, and have erred—that they may err and have erred, as Bishops of Rome—in matters of faith.

"Therefore the Bishop of Rome is not infallible; and the Church of Rome, in the Vatican Council, on July 18th, 1870, in asserting him to be infallible in matters of faith and of morals, has greatly erred; and has given another proof that the Church of Rome is not infallible, and has riveted herself in error, by making it almost impossible for herself to recant."—Page 296.

**The Worship of the Old Covenant considered, more especially in Relation to the New.** By the Rev. E. F. WILLIS, M.A. [Parker and Co., 1880. Pp. 262.]

A considerable advance has been made in our way of looking on the religious rites of the Israelites, and their bearing on Christian doctrine, since the time that Dr. Andrew Bonar issued the pious and uncritical reflections which go under the misnomer of a *Commentary on the Book of Leviticus, expository and practical*. The writers to whom in late days the Church of England has been most indebted for throwing light upon the ceremonies of the Levitical law are Archdeacon Freeman in his *Principles of Divine Worship*, Bishop Wordsworth in his *Commentary*, and Canon Barry in his articles in Smith's *Dictionary of the Bible*. Mr. Willis has for the most part followed

these three authorities, and, avoiding the error of Mr. Jukes, whose interpretations of the law of offering would only be justified by a special revelation made to himself, he has brought out a volume in which the distinction between the various Levitical sacrifices, and the signification of each, are laid down with clearness. He has not, however, overcome some of the *cruces* connected with the subject any more than others. In two cases he has, we think, fallen into error. There is a well-known passage in Malachi, which is often taken to refer to the Offering to be hereafter made in the Christian Eucharist. "In every place," says the Prophet, "incense shall be offered to my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." The word translated "offering" is in the original *Minchah*, and it is the technical term for the meat-offering. Originally it meant "a gift," and is in this sense applied to the sacrifices of Cain and Abel. But by the time of Malachi the word *Corban* had come to be used in this general sense, and *Minchah* was confined specifically to the meat-offering. If, then, the passage in Malachi refers to any material offering at all, it refers not to the burnt-offering, as stated by Mr. Willis, nor to the peace-offering which is required by his argument, but to the meat-offering. Now the meat-offering, as distinct from the burnt-offering and the sin-offering and the peace-offering, was a gift of homage, by the presentation of which the offerer acknowledged the dominion and Lordship of God. If, therefore, the passage in the Prophet is to be applied to the Holy Eucharist at all, it would only be capable of being so applied in so far as the presentation of the creatures of bread and wine in their unconsecrated form, together with alms, represents a gift of homage betokening loyal obedience. We have no doubt ourselves that both "incense" and "offering" are to be understood in the passage in a spiritual sense, meaning the worship and the loyal obedience of the heart. Mr. Willis will, we believe, find no justification for his statement that the term *Minchah* includes the daily morning and evening burnt-offerings.

The other passage in which we have to record a decided dissent from Mr. Willis is more surprising to us. We are astonished to read, in the chapter on the Day of Atonement, a statement that "the only interpretation which does justice to the language used throughout this chapter is that which regards Azazel as the name of a personal being, in opposition to Jehovah, the personal name of God." That the symbol of the scapegoat is thus abolished by rationalist expositors,

and even by some like Hengstenberg and Clark, who are not rationalists, we are well aware ; but we did not expect to find Mr. Willis on their side, and we demur to, or rather we deny, his statement that the original requires the interpretation thus put upon it. The word means “for a remover” (of sins), and there is no difficulty in so translating it wherever it occurs. Whereas, on the other side, it is absolutely incredible (1) that the Israelites should be ordered solemnly to make an offering to the Devil ; (2) that an offering already made to the Lord should then be taken away from Him and given to the Evil One ; (3) that the name Azazel, if it meant the Devil here, should never be found applied to him elsewhere.

We have one further criticism to make before we part. Mr. Willis has written a grave book gravely, and his purpose is to revive the idea of worship, and to give to it what seems to him its true character, though to others it may seem that he imparts a too Judaical character to this idea. Engaged on so serious a subject, we are disappointed to find ourselves led up at last to a question of the proper colours of sacrificial vestments to be used in the Church of England. It is too small a question to end with ; and we must add, that if it were introduced, Mr. Willis would have done well to remind us here, as he has done earlier in the book, that the robes of the ordinary priest, with perhaps the exception of the sash, were white.

In spite of the defects which we have pointed out, we can commend Mr. Willis's book as the best existing manual on the important subject with which it deals. The Appendix “On the Old Testament teaching on Confession” should not have been added. It is not germane to the question under discussion, and to speak of the confessions made by his brethren to Joseph as cases of “auricular confession,” and to describe Achan's confession as “made aloud in the ears of a minister of God,” is to be guilty of an abuse of terms.

The Rev. J. J. Lias, who has been Professor at Lampeter, and is now become Vicar of St. Edward's, Cambridge, has published ten *Sermons preached at St. David's College, Lampeter* (Bell and Sons, 1880, pp. 112), which are far above the average merit. Some of them are simply practical discourses addressed to the young students, others deal with some of the problems of Christianity. Among the latter is one that may be helpful to many, on “The death of Christ morally necessary to the Atonement.” The sermon on “Being ashamed of Christ” is admirable.

The Rev. W. M. Wollaston, Chaplain of St. Paul's, Cannes, has published a Sermon, entitled **Am I my brother's keeper?** (Rivingtons, 1880), earnestly warning travellers and tourists against Monte Carlo. Mr. Wollaston is following up a blow already struck by the Bishop of Gibraltar, and we trust that his words will be effective.

Had the **Union Chrétienne** been what it was ten or more years ago, we should have often called the attention of our readers to it; but its character is quite altered. M. Guettée was formerly a seeker after truth, who was willing to look on all sides of him, and to recognize whatever was true and catholic and orthodox, with a glad heart. All this is changed. It is deplorable to see the acrimony and bitterness and uncharitableness which now characterizes, if not him, his periodical. We were willing and glad in past days to point out to him any mistakes that he unwittingly fell into regarding the Anglican Church, because they were mistakes, which he was ready and willing to rectify if convinced of his error. Now we should no more think of noticing or being surprised at misrepresentations of the Church of England in his pages than in those of the most rabid Papal Ultramontane. If Eastern Churchmen, Greek or Russian, are desirous of a good understanding being come to between the Oriental and Anglican Churches they must withdraw all confidence from representations made to them by men like Guettée and Overbeck, who, having been themselves Romanists, carry into the Eastern Church (an unnatural and uncongenial home for it) the undying hatred borne by Romish controversialists to the Church of England. There have been in late numbers of the *Union Chrétienne* misrepresentations of the Church of England which we cannot condescend to notice.

A volume of **Appendixes to Young's Analytical Concordance** has been issued (Edinburgh), containing an extraordinary amount of condensed information. It is partly intended for divinity students, and partly for a less educated class. For the former, there is a Hebrew and English Lexicon to the Old Testament, and a Greek and English Lexicon to the New Testament; and a dissertation against the theory of *vau conversive* in connexion with Hebrew tenses. For the latter, there is an analysis of all the books of the Bible, and of the chief events of the Bible, ranged under the head of some pro-

minent word, such as Marriage, Providence, Redemption ; and an argument for the canonicity of the New Testament, together with maps and views of Palestine. No pains have been spared.

The Society for the Propagation of the Gospel has published a Pastoral Letter by the Bishop of Winchester, **On Improved Parochial Organization for the Foreign Missions of the Church**, in which the Bishop recounts the methods used by himself as a parish priest for raising interest in missions ; and appends a letter of Archdeacon Huxtable to the same effect, full of practical hints. The experiences of both will be found very valuable to parish clergymen.

**The Illustrated Record of the Apparitions of the Church of Knock** (Dublin, pp. 35) leaves the impression that they were effected by the use of a magic-lantern. But La Salette, Lourdes, Limerick, Llanthony, and many another spot, show that imagination alone is sufficient to account for such appearances.

The Historical Club of the American Church, to which we have already called attention, has put together in one volume its valuable series of **Facsimiles of Church Documents**, issued in 1874-79. Bishop Perry (Iowa) and Dr. Hale (Baltimore) may be congratulated on having rescued from oblivion documents of the highest importance to the early history of the American Church, and incidentally of Wesleyanism. We are glad to see that there is a prospect of the reprint of a second series of papers of a similar character. In **Some Summer Days Abroad** (Davenport, 1880, pp. 213), Bishop Perry (Iowa) has given an account of the visits to Chester, Lichfield, Rugby, Coventry, Kenilworth, Warwick, Stratford-upon-Avon, Oxford, London, Canterbury, Lincoln, Ely, Cambridge, which he made at the time that he came to England for the last Lambeth Conference. The little book breathes a warm affection to the mother country and the mother Church. Bishop Lyman's **Address to the Sixty-Fourth Annual Convention of the Diocese of North Carolina** (pp. 29) shows a vast amount of work done by him during the year. It contains also an affectionate notice of the late Bishop of Maryland. Bishop Stevens has devoted a considerable part of his address to the Annual Convention of the Diocese of Pennsylvania to the question of

**Auricular Confession and Private Absolution.** He sums up what he has said as follows :—

“ Individually the Confessional destroys personal responsibility, endangers personal purity, and substitutes a wrong standard of personal holiness. *Socially*, the Confessional introduces into domestic life a grave and blistering evil, which has left its corrodings in many hearts and homes. *Politically*, the Confessional is dangerous, as all history tells us wherever it gains ascendancy in the Nation. *Theologically*, the Confessional is not only not warranted by the Bible, but its whole underlying principles are condemned and rebuked by the Old Testament and the New, by the Thirty-nine Articles, and the Book of Common Prayer.”

The May and June number of the *American Church Review* contains a well-reasoned article by Bishop Williams, of Connecticut, in defence of the relations entered into between the Anglican Church and M. Loyson’s congregation, entitled *Reform in the Church of France*.

Dr. Siegmund, who is Secretary of the American Church German Society, and one of the best Liturgiologists of the day, has published a series of books of great value. *Gottesdienst-Ordnung für deutsche Gemeinden der protestantisch-bischöflichen Kirche in den Vereinigten Staaten von Amerika* (Pott, Young, and Co., pp. 150); a little volume named *Bischofs-Agende*, containing the Forms of Ordination and Consecration of Bishops Priests, and Deacons, the Litany, the Communion Office, the Forms of Consecration of Churches, of Installation, of Confirmation, together with the XXXIX. Articles (New York, pp. 97); *Die heilige Taufhandlung*, containing the Baptismal Offices, the Churching of Women, the Catechism, Confirmation Service, and Home Prayers (New York, pp. 49); and *Vade Mecum Pastorale*, containing (in German) the Office for Marriage, Visitation of the Sick, Communion of the Sick, Visitation of Prisoners, and Burial of the Dead (New York, pp. 53).

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#### THE ANGLO-CONTINENTAL SOCIETY.

**D**URING the past year the Society has specially turned its attention to the countries of Switzerland and France.

In Switzerland, the election of Ultramontane *curés*, as incumbents, in parishes held for the last six years by Christian Catholic priests, has caused a great strain on the resources of the Christian Catholic

Church, and on the fidelity of its members. We have shown our brotherly goodwill and sympathy for them in their straits, by requesting Bishop Herzog to accept £100 for the support of the dispossessed clergy. We have also been glad to offer him the sum of £130 for the maintenance of theological students at Berne. Of this last sum, £50 was a contribution from the leading prelates and other members of the Church of Ireland, collected by the Lord Bishop of Meath, and transmitted through our Society to Bishop Herzog. Our members will have seen with satisfaction that Bishop Herzog, having been invited to be present at the Convention of the American Church, took part officially, as a bishop, in its opening services, and that he also joined with his brother bishops and presbyters of the American Church in the celebration of the Holy Communion, according to the Anglican rite.

In France, we have been watching the progress of M. Hyacinthe Loysen with deep interest. In the month of July, the Père came to England, on the invitation of the Archbishop of Canterbury, and under his Grace's sanction gave a course of four lectures on "Positive Christianity," an abstract of which has appeared in the *Foreign Church Chronicle*. He was also present at two meetings in England, one held in the Library of Lambeth Palace, the other at Hastings, at which he made a statement of the principles on which he is acting, and explained the position in which his congregation at present finds itself. The building in which they meet for the service of God has, it appears, been let for other purposes, a more advantageous offer having been made to the owner, and it will be necessary for them to vacate it at the end of the year. Up to the present time, no eligible building has been found into which the congregation can be transferred, and an appeal made to the Municipality of Paris to assign a church to it has not met with success. This difficulty is now under the grave consideration of our Special Committee for France, which has been considerably enlarged in numbers since our last meeting. The Bishop of Edinburgh and our Treasurer for France, Mr. White, considered the case of M. Loysen sufficiently grave to lead them to visit America, to consult with our brethren of the American Church on the whole subject. The Bishop of Edinburgh, like Bishop Herzog, and together with him, took part officially in the opening services of the Convention.

The Society having suffered severe loss by the death of its

Secretary, Lord Charles A. Hervey, a notice of whom appeared in the June number of the *Foreign Church Chronicle*, we have been thankful to supply his place, as Secretary, by the Venerable Arch-deacon Huxtable, and as a member of the Book Committee, by the Very Reverend the Dean of Lichfield.

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OBJECT AND RULES OF THE SOCIETY.

I.

THE object of this Society is—

1. To make the principles of the English Church known in the different countries of Europe and throughout the world.
2. To help forward the Internal Reformation of National Churches and other religious communities, by spreading information within them, rather than by proselytizing from them.
3. To save men, whose religious convictions are already unsettled, from drifting into infidelity, by exhibiting to them a purified Christianity, which they may be able to embrace.

II.

The means adopted by the Society are—

1. The publication, in different languages, of books and tracts illustrative of the doctrine, discipline, *status*, and religious spirit of the English Church, and of the character of her Reformation.
2. The dissemination of these books and tracts, together with the S.P.C.K. versions of the Bible and Prayer Book—
  - (1) by the voluntary agency of travellers, of British and American chaplains, and other residents;
  - (2) by the agency of foreign booksellers and *depôt-keepers*;
  - (3) by making them known through the agency of foreign journals.
3. The employment of native agents, where it is thought desirable.
4. The employment of one or more Travelling Secretaries, or Agents, charged with the duty of explaining by word of mouth, and by any other means they can usefully adopt, the nature of the English Reformation, and the example that it offers to other National Churches and religious bodies.

III.

The Society consists of Patrons, Committees, Officers, and Ordinary Members. Ordinary membership is constituted by subscriptions and donations, or by the use of daily prayer for the Society and its object; but it shall be competent to the General Committee to refuse, at their discretion, the privilege of becoming or of continuing a member of the Society. Subscribers of one guinea and upwards are entitled to a copy of each publication issued by the Society during the year for which they have subscribed, and donors of ten guineas to a copy of all the Society's future publications. The Patrons, Officers, and Members of the Book Committee are *ex officio* Members of the General Committee.

IV.

All publications of the Society are submitted to the Book Committee for its sanction before they are issued.

## V.

Any Member of the Society may appeal to the Episcopal Referees in respect to the orthodoxy of any publication, and the decision of the Episcopal Referees shall in any such case of appeal be final.

## VI.

The following prayer is recommended to be used with a special view to the operations of the Society :—

“ Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church ; fill it with all truth, and in all truth with all peace : where it is corrupt, purge it ; where it is in error, direct it ; where it is dark, enlighten it ; where it is superstitious, rectify it ; where anything is amiss, reform it ; where it is right, strengthen and confirm it ; where it is in want, furnish it ; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for Jesus Christ’s sake. Amen.”

## VII.

The following Prospectus has been issued by the Society :—

“ The purpose of this Society is to make the principles of the Church of England, her doctrine, discipline, and *status*, better known upon the Continent of Europe, and throughout the world, than is at present the case.

“ That there exists the greatest misrepresentation and misconception of her true character, both amongst Roman Catholics and Protestants in the West, and an almost total ignorance respecting her in a great part of the East, cannot, unhappily, be doubted.

“ Can her children be justified in sitting down without an effort to do away with this misconception and this ignorance ? Is such a course compatible with a true and loyal love for their spiritual Mother, or with a quick-eyed zeal for God’s Truth ? If we really love the Church of England, ought we not to defend her from misrepresentation ? If we have an assured confidence that what she teaches is the Truth of God in its purity, ought we not to lift up the beacon-light of her example to others, Romanists, Protestants, and Orientals ?

“ The Anglo-Continental Society consists of English, Irish, Scottish, Colonial, and American Churchmen. It will not willingly go one step beyond, or fall short by one step of, the teaching of the Church of England. Whatever effect it may hope to have upon foreign minds, it will endeavour to produce by a straightforward exhibition of the principles of the English Church, not by ignoring the differences which exist between ourselves and other bodies of Christians.

“ It is the belief of the Society that, if unity is ever to be restored to the whole body of divided Christians, it will be on the basis of the faith of the Primitive Church, which is likewise the faith of the Anglican Church.

“ There is a Primitive School in Germany, Switzerland, France, Italy, and Scandinavia ; and there are in Spain and South America many who have learnt to disbelieve in the Papal theory of Unity. With the former the Society is anxious to co-operate, and is co-operating ; to the latter it desires to point out what it believes to be the more excellent way. At the same time it wishes it to be understood that its object is not to proselytize individuals, but to help towards the reformation and revivification of Churches and communities.

“ Its primary aim, as has been said, is to procure an intelligent appre-

ciation of the principles of the Church of England by those who are now ignorant of them. Such an appreciation can be fraught with no evil result to the English Church; it may have considerable effect for good on other National Churches and religious bodies. Let it bear its legitimate fruit.

“The ground thus occupied is covered by no other Society. The place thus filled is left vacant both by the Foreign and Home Societies which serve as the organs of the Church.

“The Committee invite a much larger support, in order that they may carry out the object of the Society far more perfectly and extensively than they have yet been able to do.”

#### RESOLUTIONS PASSED AT COMMITTEE MEETINGS, RESPECTING THE OPERATIONS OF THE SOCIETY IN ITALY.

“1. That the Society shall not form in Italy, nor minister to, by its agents, any congregations which may separate themselves from the National Church of Italy.”—*May 1, 1861.*

“2. That the Secretaries be empowered to make use of the agency of Book-hawkers in Italy.”—*Dec. 7, 1864.*

“3. That a fund be instituted in connexion with the Anglo-Continental Society, to be dispensed in concert with the Bishop of Gibraltar, for giving help, in individual cases, to persons suffering for conscience' sake in consequence of their adherence to the Truth, in opposition to Romish corruption and innovation.”—*Dec. 8, 1865.*

#### INSTRUCTIONS GIVEN TO AGENTS IN ITALY.

“I. *Negatively.*—1. To avoid transgressing the law of the land.  
“2. To abstain from any attempt at drawing individuals out of the Italian Church into separate communities.

“*Positively.*—To encourage internal Reformation in every way possible; and particularly—

“1. By the judicious distribution of the Society's Italian publications, and Italian Bibles and Prayer Books.

“2. By explaining by word of mouth the limits of the legitimate jurisdiction and authority of the Bishop of Rome, especially with reference to the liberties of the Churches of North Italy and of Sicily.

“3. By enforcing on excited minds the necessity of ecclesiastical order.

“4. By convincing them, both by argument and by the example of the English Church, of the possibility of a National Church reforming itself, and being at once Catholic and Protestant—Catholic, as maintaining the faith and discipline of the Holy Catholic Church; Protestant, in rejecting Papal usurpation and dogma.”—*Nov., 1860.*

“II. Our operations are to be wholly carried on upon the basis of non-proselytism of individuals. Our purpose is to raise up a spirit of Reform within the bosom of the Italian Church, which may eventuate in a National Reform of the whole Church of Italy, carried out by the authorities in State and Church, on the pressure, it may be, of public opinion. To think of establishing a new Church, on however good principles, which may in time absorb the Italian people, is chimerical, and to attempt it will be the sure way of preventing a National Church Reform.

You will see that these two works are totally distinct: 1. The internal Reformation of the Italian Church, by the impulse of the instructed mind of the Church. 2. The organization of Italians already become Protestants on proper ecclesiastical principles.

“ Both these works are good works, but they are totally distinct, and our present object is to aid towards the *first* of them.”—*Dec., 1860.*

“ III. You would have to visit the chief cities and towns in different parts of the country, in order to make yourself acquainted with such priests and intelligent laymen as may be disposed to a Reformation, and in turn impart to them accurate information respecting the constitution and character of the Reformed Episcopal Church. This you would do both by conversation and by introducing to their notice suitable books, which would be supplied to you for that purpose. You would also endeavour to promote the sale of such books, through respectable book-sellers, whenever practicable; and you would have to give accurate accounts of the distribution and sale of these books, as well as to keep a journal of your proceedings. Whilst explaining that much interest is felt by Members of the Church of England in the efforts made by those of your countrymen who are anxious to *reform the Church without destroying it*, you would also carefully guard against any idea that the Church of England wishes to *proselytize* in Italy. You would clearly explain that we simply desire to manifest friendly sympathy, and to render such aid as may be in our power, by accurate information and otherwise, to those who are endeavouring to promote a return to the original constitution and purity of the Primitive Catholic Church, as the best and surest means of freeing the Church from the despotic claims of the Papacy, as well as purifying it from the corruptions and superstitions which have gradually crept into it in the lapse of ages, and thus paving the way, under God’s blessing, for some eventual reunion of Christendom on the basis of pure primitive Catholicism. You would also endeavour to promote friendly communication between those disposed for Reformation in different parts of the country, who hitherto have too often been unaware of each other’s existence. The great aim should be so to draw together the sympathies and forces of all who are disposed for Reformation, as that some genuine Italian national effort may be made for its promotion.”—*May, 1865.*

“ IV. With respect to *Living Agency*, our chief field at present (1865) is Italy, and there is great scope for exertion in that country, which we are anxious to make. We shall be very careful that our agents confine themselves to their legitimate work—that of enlightening and informing the minds of the members of the National Church, with a view to the internal reformation of that Church. We shall not allow them to form or to minister to congregations separated from the National Church, because we believe that this implies the idea of setting up a new Church, into which men may transfer themselves from the present historical Church, whereas our object is to purify the existing organization; and we do not think it right in principle, or expedient as a matter of policy, either to make the chimerical attempt of instituting a new Church, with the view of absorbing the Italian people, or to establish or help in maintaining unattached and irregular congregations. This we believe to be the essential point of difference between ourselves and all other bodies of like nature, and we do not shrink from calling to it the attention of the attached and instructed Members of the Church of England as a special reason for their

support. We do not seek the destruction of the Italian Church, but (1) its deliverance from Papal thralldom, and its constitution as an independent National Church, under its own archbishops and bishops ; (2) its restoration in matters of doctrine to the purity of the Primitive Church. We believe that the combined powers of political exigency and enlightened theological opinion are fast leading to a state of national feeling through which this hope may be realized."—*June, 1865.*

The above Resolutions and Instructions apply, *mutatis mutandis*, to Agents in Spain and elsewhere. It is to be understood that in case of a genuine Old Catholic Movement in any country, the Society is at liberty to give assistance to it in such way as, after consideration, special circumstances may seem to require.

#### RESOLUTIONS RESPECTING THE OLD CATHOLIC MOVEMENT.

" 1. That the declaration of Papal Infallibility, followed by the fall of the Temporal Power of the Popes, presents an occasion of offering an earnest and affectionate appeal to members of the Roman Catholic Communion throughout the world, beseeching them to return from the novelties of modern doctrine and mediaeval discipline to the Scriptural Faith and Apostolic Order of the Primitive Church.

" 2. That the efforts made by eminent theologians and preachers of Germany and France, ardently sympathized in by many of the clergy and laity of Italy, to resist the introduction of corrupting novelties into the deposit of the Church's Faith, merit a warm and affectionate recognition on the part of the rulers of the Anglican Church, at a crisis which may be as eventful as the Reformation of the sixteenth century."—*June, 1871.*

" That the Old Catholic Movement, so happily inaugurated in Germany by the venerable and learned Dr. von Döllinger and other eminent theologians, is such as to encourage the liveliest hopes for the future of the Christian Church, and to call out our warmest sympathies ; and that the friendly feeling toward the Church of England entertained by the Old Catholics of Germany, and exhibited as well in Dr. von Döllinger's lectures as in other ways, deserves to be gladly acknowledged and cordially reciprocated by English Churchmen.

" That it is our earnest hope that the Old Catholic Movement will not be confined to Germany, but will continue to gather strength, and to extend itself in France, Spain, Italy, Austria, and wherever the Latin Church has its sway ; and that our respect and admiration are due to those French and other priests who have dared to face persecution and poverty in their resistance to the pretensions of the See of Rome."—*April, 1872.*

" That the Society desires to express its cordial sympathy with the religious movement against the Papal pretensions which has sprung up so vigorously in Germany, as well as its confident hope that the line of independent inquiry on which its authors and supporters have entered, may lead them to the same principles of the Scriptural Primitive Catholicity on which the Reformation of the Church of England proceeded, so as to produce that identity of faith and practice, which cannot but result in that union and communion between the two Churches to promote and further which has been one of the great aims of the Anglo-Continental Society."—*July, 1872.*

“1. That this meeting, having been informed that an invitation is likely to be addressed by the Old Catholics to the Right Revs. the Lord Bishops of Ely, Lincoln, and Maryland to the forthcoming Congress at Cologne, sympathizing earnestly with the Old Catholics in the efforts that are being made by them to effect the reformation of their Church on Primitive Catholic principles, would be gratified if the expected invitation should be made in such terms as should enable those Bishops to be present at the Congress.

“2. That this meeting would also welcome with great satisfaction the visits to England of representative Old Catholics, in order that they might have the opportunity of making personal acquaintance with the constitution and work of the Church of England.”—*July, 1872.*

“That the Committee, referring to the Resolution passed on July 3, 1872, at Ely House, expressing earnest sympathy with the Old Catholics in their efforts to effect the reformation of their Church on Primitive Catholic principles, and also stating that they would be gratified to hear that the Right Rev. President of the Anglo-Continental Society and others of its members might be enabled to accept the invitation to attend the Old Catholic Congress at Cologne, and having now heard a statement from the Lord Bishop of Ely that he and other Bishops and Presbyters of the English and American Church were very cordially received at the Congress, and that they saw good reason to hope that essential reforms in doctrine and discipline would be adopted by the Old Catholic body, which might bring them into close relation with the Church of England on a true Scriptural and Catholic basis, desires to express its gratification at this announcement, and pledges itself to the adoption of such measures as may, with the Divine blessing on united prayers and endeavours, conduce to that happy result.

“With this view the Committee recommends that an appeal should be put forth by the Anglo-Continental Society on behalf of the Old Catholics, and that a gratuitous supply should be offered to them of the publications of the Society for dissemination; and that they should be assisted by the publication of such works as would enlist popular sympathy in their behalf by communicating information to the English public on the progress of the movement in Germany and elsewhere, and that periodical statements should be invited from the Old Catholic correspondents on the Continent, supplying accurate details of facts in connexion with the movement, to be communicated to the English public.”—*February, 1873.*

“That the Committee thankfully recognizes the spirit in which the Bonn Conference has been conducted, and the endeavours, alike able and conscientious, which were made by members of the Orthodox Oriental, Old Catholic, and Anglican Churches, to form a more correct estimate of the points of difference which have for so long a period hindered the intercommunion of the Churches; and prays Almighty God that they may be blessed to the healing of the wounds of Christendom, and the visible reunion upon earth under Christ their Head of His own Holy Catholic and Apostolic Church.”—*November, 1875.*

“We desire to express our sympathy with the Old Catholic Church, and our earnest hope and prayers that, under God’s blessing, it may continue to grow in unity, extent, and efficiency.”—*July, 1878.*

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[The Names of the English Publications are not here repeated.]

*The following are in course of printing or immediate preparation :—*

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4. Bishop Jebb's "Character of the English Church," in German.
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6. "On the Holy Eucharist," by Hooker, Taylor, Bramhall, &c., in French.
7. "On the English Reformation," by Bull, Beveridge, Crakanthorp, Forbes, James I., Laud, &c., in Latin.
8. Parts of Pearson's "Exposition on the Creed," in German.
9. "On the English Church," by the Rev. F. S. May, in Danish.
10. Barrow, "On the Pope's Supremacy," in German.
11. "Biographical Notice of Scipione Ricci," in French.

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2. The following books, published by the same Society :—
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  - "Catechism of the Church of England," in Dutch.
  - Bp. Wilson, "On the Lord's Supper," in French and Dutch ; "Family Prayers," in Italian ; "Sacra Privata," in German.
  - Bp. Bull, "Corruptions of the Church of Rome," in Italian.
  - Bp. Jewell, "Apology of the Church of England," in Latin, Italian, and Spanish.
  - Bp. Kaye, "On Confirmation," in French.
  - Bp. Blomfield, "Family Prayers," in French and Spanish.
  - Bp. Trower, "Exposition of the Epistles and Gospels," in Italian.
  - "The Order for Morning Prayer, and for the Holy Communion, and the Litany," in Russian and English.
  - "Rome and the Bible," in Italian.
  - "Faith and Duty," in Portuguese.
3. Crakanthorp, "Defensio Ecclesiæ Anglicanæ." Parker, 1848.  
Arnold's Latin "Pearson on the Creed." Frankfort, 1691.  
Bingham, "Antiquitates Ecclesiæ Christianæ." Halæ, 1751.

Bp. Forbes (of Edinburgh), "Considerationes modestæ de Justificatione, Purgatorio, Invocatione Sanctorum, Christo Mediatore et Eucharistia." Parker, 1850.

Nowell, "Catechismus." Parker, 1855.

Harvey, "Ecclesiæ Anglicanæ Vindex Catholicus." Camb., 1841.

4. Prompsault, "Du Siège du Pouvoir Ecclésiastique." Paris, 1844.

Bordas-Demoulin et F. Huet, "La Réforme Catholique." Paris, 1856.

Guettée, "La Papauté schismatique." Paris, 1863. Translated and edited by Bishop Cleveland Coxe, 1866.

Gratry, "Lettres à Monseigneur Dechamps." Paris, 1870. Translated into Italian. Florence, 1870.

Hyacinthe Loysen, "Appel aux Evêques Catholiques." Lond., 1871.

\_\_\_\_\_, "L'Église Catholique en Suisse." Geneva, 1875.

Wallon, "La Vérité sur le Concile." Paris, 1872.

\_\_\_\_\_, "Le Clergé de Quatre-Vingt Neuf." Paris, 1876.

Laurens, "Le cas d'un curé Gallican." Paris, 1879.

Carrier, "Emancipation de l'Église de France." Lyons, 1879.

5. "L'Emancipatore Cattolico" (weekly). Naples.

"Il Messaggero della Verità" (monthly). New York.

Passaglia, "Pro Causa Italica." Florence, 1861.

\_\_\_\_\_, "La Causa del Card. G. D'Andrea." Turin, 1867.

Tiboni, "La Secolarizzazione della Bibbia." Brescia, 1861.

\_\_\_\_\_, "Il Misticismo Biblico." Brescia, 1873.

Moretti, "La Parola di Dio ed i moderni Farisei." Bergamo, 1864.

Il Card. G. D'Andrea, "Lettera di Appello." Naples, 1866.

Reali, "La Chiesa e lo Stato." Siena, 1867.

Pantaleoni, "Dell'avvenire del Cattolicesimo." Florence, 1870.

\_\_\_\_\_, "L'infallibilità Pontificia." Florence, 1870.

Altagine, "Il diritto e dovere del popolo Romano." Rome, 1871.

Pomponio Leto, "Otto mesi a Roma, durante il Concilio Vaticano." Florence, 1873. In English, London (Murray), 1876.

6. The "Deutscher Merkur" (weekly). Munich. (Nutt, London.)

The "Katholik" (weekly). Berne.

The "Alt-katholische Bote" (weekly). Heidelberg.

The "Deutsches Kirchenblatt" (monthly). New York.

Janus, "The Pope and the Council." Rivingtons, 1869.

Quirinus, "Letters from Rome." Rivingtons, 1869.

"Erwägungen für die Bischöfe des Conciliums über die Frage der päpstlichen Unfehlbarkeit." Munich, 1869.

"La dernière Heure du Concile." Munich, 1870.

I. von Dollinger, "Erklärung an den Erzbischof von München-Freising." Munich, 1871.

Friedrich, "Documenta ad illustrandum Concilium Vaticanum." Nördlingen, 1871.

J. F. von Schulte, "Das Unfehlbarkeits-Dekret vom 18 Juli, 1870." Prag, Tempsky, 1871. "Die Macht der römischen Päpste über Fürsten, Länder, Völker, Individuen." Prag, 1871. "Dankschrift über das Verhältniss des Staates zu den Sätzen des päpstlichen Constitution vom 18 Juli, 1870." Prag, 1871. "Die Berechtigung des Vorgehens der alt-katholiken vom Standpunkte des Kirchenrechts." Bonn, Neusser, 1873. "Celibatzzwang und dessen Aufhebung." Bonn, 1876.

Reusch, "Predigten über die sonstiglichen Evangelien." Bonn, 1876. "Gebetbuch für katholische Christen." Bonn, 1877. "Die deutschen Bischöfe und der Aberglaube." Bonn, 1879.

7. "Déclaration des Evêques de Hollande, adressée à toute l'Eglise Catholique." Paris, 1827.

"Illustrissimorum et Reverendissimorum D.D., J. Van Santen, Archi-episcopi Ultrajectensis, et H. J. Van Buul, Episcopi Harlemensis, Epistola ad summum Pontificem Pium IX." Ultrajecti, 1853.

Neale, "The so-called Jansenist Church of Holland." Oxford, 1858.

"Berop van Père Hyacinthe op de Oude Kerk van Utrecht en zyne voozdrachten over Katholickē Hervorming. Door Didaskalus." Utrecht, 1879.

8. Bp. Anjou, "The Reformation in Sweden." New York, 1859.

"Ålmindelig Kirketidende" (monthly). Aarhus.

"Kirkebuddet" (monthly). Odensee.

9. Prologue et Constitution de l'Eglise Orthodoxe Apostolique et Haitienne." Port-au-Prince, 1875.

"Manuel Catéchiste de l'Eglise Orthodoxe, Apostolique et Haitienne." Port-au-Prince, 1876.

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| Ditto   | ditto (for 1879) | 1   | 1  | 0  |
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| Carried forward   |                  | £99 | 10 | 6  |

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| Parry, Miss Webley, Glanhelig, Cardigan                              | 0               | 10 | 0  | 0  |
| Peard, Miss, Sparnon, Torquay  | 0               | 10 | 0  | 0  |
| Perram, Rev. G. J., Belmont, Ventnor, Isle of Wight                  | 1               | 1  | 0  | 0  |
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| Popham, Miss, ditto  | 0               | 10 | 6  | 0  |
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| Prichard, Rev. R., Newbold, Shipston-on-Stour                        | 1               | 1  | 0  | 0  |
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| Rivington, John, Esq., Babbacombe, Torquay                           | 1               | 1  | 0  | 0  |
| Robinson, Rev. Canon, Beausite, Torquay                              | 0               | 5  | 0  | 0  |
| Scott, Rev. C., Forres, N.B.   | 1               | 1  | 0  | 0  |
| Scrutton, Rev. G., Stickford, Boston                                 | 1               | 5  | 0  | 0  |
| Sharpe, J. C., Esq., 19, Fleet Street, London                        | 1               | 1  | 0  | 0  |
| Shirreff, Rev. R. S., Woodham Ferrers, Great Baddow                  | 1               | 1  | 0  | 0  |
| Simeon, Mrs. C., West Cliff, Bournemouth                             | 1               | 1  | 0  | 0  |
| Carried forward  | £166            | 6  | 6  | 0  |

|  | Brought forward | £   | s. | d. |
|--|-----------------|-----|----|----|
| Sladen, Rev. E. H. M., The Gore, Bournemouth               | .               | 166 | 6  | 6  |
| Sleeman, Ven. Archdeacon, Maindee, Newport, Monmouth       | .               | 1   | 1  | 0  |
| Slight, Rev. H. S., Twiggworth, Gloucester                 | .               | 0   | 10 | 6  |
| Smith, Miss Esther, Burnside, Barbon, Kirkby Lonsdale      | .               | 1   | 0  | 0  |
| Smith, Rev. H., Hardwick House, King's Lynn                | .               | 2   | 2  | 0  |
| Stewart, J. A. Shaw, Esq., Keble College, Oxford           | .               | 1   | 1  | 0  |
| Surridge, N., Esq., Romford                                | .               | 0   | 10 | 0  |
| Sweet, Rev. J. B., Otterton, Budleigh Salterton            | .               | 0   | 10 | 0  |
| Talmadge, W., Esq., 135, Boulevard Haussmann, Paris        | .               | 1   | 1  | 0  |
| Tatham, Rev. G. E., Ryburgh, Fakenham                      | .               | 1   | 1  | 0  |
| Taylor, Rev. R. H., Kemble Vicarage, Cirencester           | .               | 0   | 5  | 0  |
| Thring, Rev. Godfrey, Hornblottom, Castle Carey            | .               | 1   | 0  | 0  |
| Thrupp, Mrs., Merron House, Guildford                      | .               | 1   | 1  | 0  |
| Thrupp, Miss, ditto  | .               | 1   | 1  | 0  |
| Trevelyan, Miss Julia, Nettlecombe Court, Taunton          | .               | 2   | 0  | 0  |
| Trevenen, Miss, Bathaston, Bath                            | .               | 1   | 0  | 0  |
| Turner, Thomas, Esq., 36, Harley Street, London            | .               | 2   | 2  | 0  |
| Vincent, Rev. T., Pusey, Faringdon                         | .               | 1   | 1  | 0  |
| Walker, John, Esq., Westbourne House, Cheltenham           | .               | 5   | 0  | 0  |
| Walker, Rev. R. H., Barham House, St. Leonard's            | .               | 0   | 10 | 0  |
| Wasey, Miss, Quatford, Bridgenorth                         | .               | 0   | 10 | 0  |
| Wayne, Rev. E. T., Torquay                                 | .               | 0   | 5  | 0  |
| Whitelegg, Rev. Canon, Farmsfield, Southwell               | .               | 1   | 1  | 0  |
| Wilson, Miss, 2, Upper Eccleston Street, London            | .               | 2   | 2  | 0  |
| Winchester, Right Rev. the Lord Bishop of, Farnham Castle  | .               | 5   | 0  | 0  |
| Woodhouse, Rev. Canon, 21, Ardwick Green North, Manchester | .               | 0   | 10 | 6  |
| Woodruff, Rev. T., Wistow, Huntingdon                      | .               | 2   | 2  | 0  |
| Wordsworth, Rev. Canon, Keble Terrace, Oxford              | .               | 1   | 0  | 0  |

## OFFERTORY COLLECTIONS.

|  |   |   |   |    |   |
|--|---|---|---|----|---|
| Blickling Church (per Rev. F. Meyrick)     | . | . | 2 | 12 | 2 |
| Erpingham Church (per Rev. H. S. Fullagar) | . | . | 0 | 15 | 4 |
| Torquay, Private Offertory at              | . | . | 0 | 10 | 0 |

## IRISH AUXILIARY ASSOCIATION.

|  |   |   |    |   |
|--|---|---|----|---|
| Armagh, Most Rev. the Lord Archbishop of                             | . | 5 | 0  | 0 |
| Cane, Miss, 14, Clyde Road, Dublin                                   | . | 1 | 0  | 0 |
| Davidson-Houston, Rev. B. C., Sandymount, Dublin<br>(Secretary, &c.) | . | 1 | 0  | 0 |
| Dublin, Most Rev. the Lord Archbishop of, Palace, Dublin             | . | 3 | 0  | 0 |
| Fleming, Rev. H. T., Cloyne, Co. Cork                                | . | 0 | 5  | 0 |
| Gibbings, Rev. Professor, D.D., Trinity College, Dublin              | . | 1 | 0  | 0 |
| Hogan, Miss, Templeton, Rathmines, Dublin                            | . | 1 | 0  | 0 |
| Meade, Rev. W. E., D.D., Ardtrea, Stewartstown                       | . | 1 | 1  | 0 |
| Murdock, Rev. J. C., St. Mary's, Enniscorthy, Co. Wexford            | . | 0 | 5  | 0 |
| Porter, Miss, Belle Isle, Lisbellow                                  | . | 0 | 10 | 0 |
| Rothwell, Miss, 1, Novara Terrace, Bray (for Italy)                  | . | 0 | 5  | 0 |
| Stevenson, Rev. J., Brinny, Co. Cork                                 | . | 1 | 0  | 0 |

Carried forward . . . . £222<sup>18</sup> 0

|                           | <i>£ s. d.</i> |
|---------------------------|----------------|
| Brought forward . . . . . | 222 18 0       |

CAMBRIDGESHIRE ASSOCIATION.

|   |        |
|---|--------|
| Okes, the Misses, Cintra Terrace, Cambridge . . . . .                   | 2 0 0  |
| Pearson, Rev. E. L., Castle Camps, Cambridge (Secretary, &c.) . . . . . | 0 10 0 |
| Pearson, Miss, ditto . . . . .  | 0 10 6 |
| Pearson, Rev. Dr., Emmanuel College, Cambridge . . . . .                | 0 10 0 |
| Rackham, Rev. H. E., Witchford, Ely . . . . .                           | 0 5 0  |
| Rust, Rev. J. C., Soham . . . . .                                       | 1 1 0  |

BRIGHTON ASSOCIATION.

|  |       |
|--|-------|
| Borrer, Rev. C. H., Hurstpierpoint . . . . .                   | 1 0 0 |
| Crawford, Carleton, Esq., Dorset Gardens, Brighton . . . . .   | 1 1 0 |
| Drummond, Rev. Spencer R., Brighton (Secretary, &c.) . . . . . | 1 1 0 |
| Elliott, Miss E. B., Brighton . . . . .                        | 1 1 0 |
| Elliott, Miss E. F. J., do. . . . .                            | 1 1 0 |
| Hall, J. Eardley, Esq., do. . . . .                            | 1 1 0 |
| Soames, Mrs., Tramore Lodge, Brighton . . . . .                | 2 0 0 |

SPECIAL FRENCH FUND.

|  |         |
|--|---------|
| A. B. . . . .  | 1 0 0   |
| A. M. . . . .  | 1 0 0   |
| A. M. C., per Rev. W. E. Scudamore . . . . .   | 3 0 0   |
| Anonymous, per Registered Letter . . . . .   | 1 0 0   |
| Anson, Canon, Windsor . . . . .  | 5 0 0   |
| Anson, Miss L. F., 28, Nicholas Street, Chester . . . . .  | 5 0 0   |
| Astor, Jacob, Esq., per Rev. Dr. Nevin . . . . .   | 104 0 0 |
| Bandinel, Rev. J. . . . .  | 1 0 0   |
| Brodrick, Hon. Mrs., 24, Seymour Street, London . . . . .  | 1 0 0   |
| Brown, W. Charles, Esq., 1, Cromwell Crescent, S. Kensington                                     | 1 1 0   |
| Ditto . . . . .  | 2 2 0   |
| Bunbury, Lady, 48, Eaton Place, London . . . . .   | 2 0 0   |
| Burbridge-Hambly, C. N., Esq., The Leys, Barrow-on-Soar,<br>Loughborough (for 5 years) . . . . . | 0 10 0  |
| Clissold, Rev. A., 4, Broadwater Down, Tunbridge Wells . . . . .                                 | 5 0 0   |
| Davidson-Houston, Rev. B. C. . . . .   | 0 10 0  |
| De Zeote, Miss, Pickhurst Mead, Hayes, Kent . . . . .  | 1 0 0   |
| Ditto . . . . .  | 0 10 0  |
| Doane, Right Rev. W. C., D.D., Bishop of Albany, per . . . . .                                   | 13 15 2 |
| Durand, Lady, Maze Hill Cottage, St. Leonard's . . . . .   | 5 0 0   |
| Ditto (per)—   |         |
| Birkett, Miss, Maze Hill, St. Leonard's . . . . .  | 0 10 0  |
| Carter, C. P., Esq., 3, Anglesea Terrace, St. Leonard's .  | 1 1 0   |
| Crothers, Miss E. A. . . . .   | 2 0 0   |
| Down, Dr. Langdon, Normansfield, Hampton Wick . . . . .  | 1 0 0   |
| Elliott, Miss Blanche, 3, Oxford Terrace, Hastings . . . . .                                     | 5 0 0   |
| Howell, Miss Grace, 2, Uplands, St. Leonard's . . . . .  | 5 0 0   |
| Huni, Miss M., Ramsay House, Shooter's Hill, Kent . . . . .                                      | 1 0 0   |
| Huxtable, Ven. Archdeacon . . . . .  | 2 0 0   |
| Jeffreys, Miss, Coton Hill, Shrewsbury . . . . .   | 1 1 0   |

|                           |                   |
|---------------------------|-------------------|
| Carried forward . . . . . | <i>£</i> 407 19 8 |
|---------------------------|-------------------|

|  | Brought forward | £  | s. | d. |
|--|-----------------|----|----|----|
| Lady, A, per A. E. Tozer, Esq.                                 | 407             | 19 | 8  |    |
| Maier, M. Emile, Montebello, Brancolar, Nice, France           | 1               | 0  | 0  |    |
| Monk, E. G., Esq., Mus.D., The Minster, York                   | 1               | 0  | 0  |    |
| Mount, Rev. Prebendary, Cuckfield, Sussex                      | 2               | 2  | 0  |    |
| Neame, Mrs., Luton, Selling, Eversham                          | 1               | 0  | 0  |    |
| Salt, Mrs. T. Henry, Eton College, Windsor                     | 0               | 10 | 0  |    |
| Scott, Miss Theresa, Donnerville, Cheltenham                   | 0               | 10 | 0  |    |
| Smith, Mrs. Henry, 6, St. Andrew's Square, Surbiton            | 2               | 0  | 0  |    |
| Smith, Miss M., Coton Hill, Shrewsbury                         | 1               | 1  | 0  |    |
| Thompson, Mrs. J. G., 5, The Lawn, St. Leonard's               | 1               | 0  | 0  |    |
| Vivian, Gen. Sir R., K.C.B., 15, Wilbury Road, Brighton        | 5               | 0  | 0  |    |
| Wentworth, Miss Vernon, Castledown House, St. Leonard's        | 5               | 0  | 0  |    |
| Whelpton, Rev. H. R., Eastbourne                               | 2               | 0  | 0  |    |
| Young, W. B., Esq., The Grove, Hillington, St. Leonard's       | 1               | 1  | 0  |    |
| Sale of Work, &c.  | 7               | 18 | 0  |    |
| Collection after Lecture                                       | 15              | 10 | 6  |    |
| Dutton, Miss, 3, Upper Woburn Street, London                   | 1               | 1  | 0  |    |
| Edinburgh, Right Rev. the Bishop of, 10, North Manor Place     | 5               | 0  | 0  |    |
| Eyre, George, Esq., 39, Lowndes Square, London                 | 3               | 0  | 0  |    |
| Farquhar, Sir Walter, Bart., Polesdon Lacy, Dorking            | 20              | 0  | 0  |    |
| Fox, Miss, Pengarrick, Falmouth                                | 0               | 10 | 0  |    |
| Friend, A, per F. A. White, Esq.                               | 5               | 0  | 0  |    |
| Gaussin, Mrs. F., 53, Eaton Square, London                     | 1               | 0  | 0  |    |
| Gibraltar, the Lord Bishop of.                                 | 5               | 0  | 0  |    |
| Gorman, Rev. T. M.   | 5               | 0  | 0  |    |
| Grafton, Her Grace the Duchess of, Wakefield, Towcester        | 2               | 0  | 0  |    |
| Haines, B. J., Esq.  | 1               | 1  | 0  |    |
| Hill, Rev. T. St. Mary, Newington                              | 0               | 2  | 6  |    |
| Hogg, Rev. L. M., Villa Balestre, Cimiez, Nice                 | 4               | 0  | 0  |    |
| Ditto (per) —  |                 |    |    |    |
| Ball, J. B., Esq., Nice, France                                | 10              | 0  | 0  |    |
| Barff, Rev. H. T., Naples, Italy                               | 0               | 16 | 0  |    |
| Childers, Rev. Canon, Nice, France                             | 0               | 16 | 0  |    |
| Moss, Rev. J. J., Nice, France                                 | 1               | 12 | 0  |    |
| Shuttleworth, Miss Kay, San Remo, Italy                        | 2               | 0  | 0  |    |
| Hollond, Mrs., Stanmore Hall                                   | 10              | 0  | 0  |    |
| Hope, Right Hon. A. J. B. Beresford, Bedgebury Park, Cranbrook | 5               | 0  | 0  |    |
| Hubbard, Right Hon. J. G., Addington Manor, Winslow            | 30              | 0  | 0  |    |
| Hunt, Mrs. F. S., 7, Cromwell Road, London                     | 3               | 3  | 0  |    |
| James, Sir Walter, Bart., Betteshanger, Sandwich               | 10              | 0  | 0  |    |
| Kay, Rev. W. D.D.  | 1               | 0  | 0  |    |
| Lambeth Library, Collection in                                 | 34              | 4  | 1  |    |
| Laurence, Miss, Whitehall Gardens, London                      | 5               | 0  | 0  |    |
| Lee, Rev. Dr. A. T. (for 5 years)                              | 2               | 2  | 0  |    |
| Le Mesurier, Rev. J.   | 1               | 0  | 0  |    |
| Livingstone, Rev. A. G., Mildenhall, Suffolk                   | 2               | 2  | 0  |    |
| Loysen, Père Hyacinthe, per Lectures by                        | 81              | 6  | 6  |    |
| Marston, A., Esq., Wimbledon                                   | 1               | 0  | 0  |    |
| Meath, Most Rev. the Lord Bishop of                            | 10              | 0  | 0  |    |
| Carried forward  | £718            | 18 | 3  |    |

|   | Brought forward | £  | s. | d. |
|---|-----------------|----|----|----|
| Meyrick, Rev. F.  | 718             | 18 | 3  |    |
| Meyrick, Miss M., Blickling, Aylsham                      | 2               | 2  | 0  |    |
| Moray and Ross, Right Rev. the Bishop of, Inverness       | 5               | 0  | 0  |    |
| Mount-Temple, Right Hon. the Lord                         | 5               | 5  | 0  |    |
| Osborn, Rev. M., Kibworth                                 | 20              | 0  | 0  |    |
| Palmer, Henry, Esq., Queen's Hotel, Upper Norwood         | 10              | 0  | 0  |    |
| Parker, Miss, 76, Warwick Square, London                  | 5               | 5  | 0  |    |
| Rawlings, E., Esq.  | 5               | 0  | 0  |    |
| Ross-Lewin, Rev. G. H., Hurworth-on-Tees, Darlington      | 1               | 10 | 0  |    |
| Sewell, Miss E., Bonchurch, Isle of Wight                 | 1               | 0  | 0  |    |
| Sidebotham, Rev. Canon, Mentone                           | 2               | 0  | 0  |    |
| Slight, Rev. H. S.  | 5               | 0  | 0  |    |
| Smith, Mrs., Monreith House, Bournemouth                  | 1               | 0  | 0  |    |
| Smith, Mrs., Lois Weedon, Towcester                       | 1               | 0  | 0  |    |
| Stead, Ven. Archdeacon, Bombay                            | 3               | 3  | 0  |    |
| Stevens, A. B., Esq., Springfield, Tulse Hill, S.W.       | 1               | 0  | 0  |    |
| Stobart, Rev. H., Warkton, Kettering                      | 2               | 0  | 0  |    |
| Stopford, the Misses, Midhurst House, Richmond            | 3               | 0  | 0  |    |
| Thomson, Rev. C., 91, Victoria Street, London             | 1               | 0  | 0  |    |
| Torquay, Private Offerteries at                           | 0               | 18 | 6  |    |
| Wace, Rev. Professor, 5, Mecklenburg Square, London       | 2               | 0  | 0  |    |
| Watson, Mrs., 21, Buckland Crescent, Belsize Park, London | 1               | 0  | 0  |    |
| Westminster, Very Rev. the Dean of, Deanery, Westminster  | 50              | 0  | 0  |    |
| White, F. A., Esq.  | 75              | 0  | 0  |    |
| White, Miss Etta  | 1               | 0  | 0  |    |
| White, Miss Annie   | 1               | 0  | 0  |    |
| Whitelegge, Rev. Canon                                    | 1               | 1  | 0  |    |
| Wilkinson, Rev. Canon, St. Peter's, Eaton Square, London  | 1               | 0  | 0  |    |
| Wilson, Miss  | 20              | 0  | 0  |    |

## SPECIAL ITALIAN FUND.

|   |   |    |   |  |
|---|---|----|---|--|
| Bath and Wells, Right Rev. the Lord Bishop of, Palace, Wells (for Dr. Camilleri)  | 2 | 0  | 0 |  |
| Bayly, Miss H., 9, Molesworth Place, Dublin, Ireland, Collected by :—Mrs. Maunsell, 1 <i>l.</i> ; Rev. R. H. Meade, 5 <i>s.</i> ; Mrs. H. L. Baily, 5 <i>s.</i> ; Miss Kentish, 2 <i>s. 6d.</i> ; M. H. B., 7 <i>s. 6d.</i> | 2 | 0  | 0 |  |
| Blunt, Rev. W.  | 1 | 1  | 0 |  |
| De Teissier, Rev. G. F., Childey, Wantage (for Dr. Camilleri), per  | 2 | 18 | 0 |  |
| Digby, Hon. and Rev. Kenelm H., Tittleshall, Litcham  | 1 | 1  | 0 |  |
| Ensight, Miss (for Count Giulio Tasca)  | 2 | 0  | 0 |  |
| Foster, Mrs., Boyne House, Tunbridge Wells  | 1 | 0  | 0 |  |
| Gibraltar, Right Rev. the Lord Bishop of  | 1 | 1  | 0 |  |
| Harrowby, Right Hon. the Earl of, K.G., Sandon, Stone   | 1 | 0  | 0 |  |
| Hawkins, Miss, Bignor Park, Petworth  | 2 | 2  | 0 |  |
| Hervey, The late Rev. Lord C. A.  | 1 | 1  | 0 |  |
| Ditto ditto (for Dr. Camilleri)   | 5 | 5  | 0 |  |
| Hewitt, Hon. Mrs., Barnard's Green, Great Malvern (for G.T.)  | 1 | 0  | 0 |  |
| Hobhouse, Miss Eliza, Bournemouth   | 1 | 1  | 0 |  |

Carried forward . . . £971 13 9

V

|  | Brought forward | £  | s. | d. |
|--|-----------------|----|----|----|
| Jacob, Ven. Archdeacon   | .               | 97 | 1  | 9  |
| James, Rev. John   | .               | 1  | 1  | 0  |
| Lance, Rev. Preb., Buckland St. Mary's, Chard                  | .               | 1  | 0  | 0  |
| Latham, Mrs., Monart, Croft Road, Torquay                      | .               | 1  | 1  | 0  |
| Lincoln, Right Rev. the Lord Bishop of (for the Emancipatore)  | .               | 0  | 10 | 0  |
| Llandaff, Right Rev. the Lord Bishop of (for the Emancipatore) | .               | 0  | 10 | 0  |
| Pochin, W. A., Esq., Edmondthorpe Hall, Oakham                 | .               | 5  | 0  | 0  |
| Sheppard, Miss, Fir Grove, Bridgenorth                         | .               | 0  | 10 | 0  |
| Tooke, Rev. T. H., Monkton Farley, Bradford-on-Avon            | .               | 2  | 2  | 0  |
| Trevenen, Miss   | .               | 0  | 10 | 0  |
| Tripp, Miss F. E., 7, Melcombe Place, Dorset Square, London    | .               | 1  | 1  | 0  |
| Turner, Thomas, Esq.   | .               | 2  | 2  | 0  |
| Ward, Rev. H., Aldwinkle, Northampton                          | .               | 0  | 10 | 6  |
| Winchester, Right Rev. the Lord Bishop of (for Dr. Camilleri)  | .               | 10 | 0  | 0  |
| Woodcock, T. Parry, Esq., 64, Seymour Street, London, W.       | .               | 2  | 2  | 0  |
| Wright, Rev. C., Bilsdale, Northallerton, Offertory, per       | .               | 2  | 2  | 0  |
| Young, Rev. N. B., Tilbrook, Kimbolton                         | .               | 1  | 1  | 0  |

## ALMS FUND.

*For Poor Priests and others Suffering for Conscience' Sake.*

|                      |   |   |    |   |
|----------------------|---|---|----|---|
| Bandinel, Rev. James | . | 1 | 0  | 0 |
| Ollivant, Mrs.       | . | 1 | 1  | 0 |
| Trevenen, Miss       | . | 0 | 10 | 0 |
| Tripp, Miss F. E.    | . | 1 | 1  | 0 |

## SPECIAL GERMAN FUND.

|           |   |   |    |   |
|-----------|---|---|----|---|
| Anonymous | . | 0 | 10 | 0 |
|-----------|---|---|----|---|

## OLD CATHOLIC FUND. (C)

*For Theological Students.*

|   |   |    |    |   |
|---|---|----|----|---|
| Bandinel, Rev. J.   | . | 1  | 0  | 0 |
| Farley, Rev. H.   | . | 0  | 15 | 0 |
| Farquhar, Sir Walter, Bart.   | . | 40 | 0  | 0 |
| Jardine, J. Lee, Esq.   | . | 1  | 1  | 0 |
| Kay, Rev. Dr.   | . | 1  | 0  | 0 |
| Meath, the Most Rev. the Lord Bishop of, 12, Earlsfort Terrace, Dublin (per)— | . | 2  | 0  | 0 |
| The Most Rev. the Lord Archbishop of Armagh                                   | . | 5  | 0  | 0 |
| The Most Rev. the Lord Archbishop of Dublin                                   | . | 5  | 0  | 0 |
| The Most Rev. the Lord Bishop of Meath (for Scriptural Prize)                 | . | 5  | 0  | 0 |
| The Right Rev. the Lord Bishop of Down  | . | 2  | 0  | 0 |
| The Right Rev. the Lord Bishop of Killaloe                                    | . | 5  | 0  | 0 |
| The Right Rev. the Lord Bishop of Kilmore                                     | . | 1  | 0  | 0 |

Carried forward . £1071 15 3

|  | Brought forward | £  | s. | d. |
|--|-----------------|----|----|----|
| The Right Hon. the Lord Ardilaun, Dublin   | 1071            | 15 | 3  |    |
| The Right Hon. Mr. Justice Warren (for Scriptural Prize)                             | 5               | 0  | 0  |    |
| The Rev. the Provost of Trinity College, Dublin                                      | 5               | 0  | 0  |    |
| E. C. Guinness, Esq., Dublin   | 5               | 0  | 0  |    |
| Rev. B. C. Davidson-Houston  | 1               | 0  | 0  |    |
| Rev. Edward Bayly  | 1               | 0  | 0  |    |
| Offertory at Christ Church Cathedral, Dublin, after Sermon<br>by the Bishop of Meath | 8               | 0  | 0  |    |
| Mitchell, Rev. John E., Coatham, Redcar  | 3               | 3  | 0  |    |
| Trevenen, Miss   | 0               | 10 | 0  |    |

SPECIAL SWISS FUND.

|  |   |    |    |   |
|--|---|----|----|---|
| Bullock, Mrs., 6, Palace Gardens Terrace, Kensington   | . | 1  | 1  | 0 |
| C. M.  | . | 5  | 0  | 0 |
| Colson, Rev. Canon                                     | . | 1  | 1  | 0 |
| E. A. D.   | . | 5  | 0  | 0 |
| Fayrer, Rev. R., Elgin House, High Street, Highgate    | . | 1  | 0  | 0 |
| Hubbard, Right Hon. J. G.                              | . | 70 | 0  | 0 |
| Methuen, Rev. T. P., 5, Market Place, Cirencester      | . | 1  | 1  | 0 |
| Meyrick, Rev. Frederick                                | . | 2  | 2  | 0 |
| Meyrick, Miss M.                                       | . | 5  | 0  | 0 |
| Moray & Ross, Right Rev. the Bishop of                 | . | 5  | 5  | 0 |
| Nevill, Ven. Archdeacon                                | . | 1  | 1  | 0 |
| Plummer, Rev. A., Master of University College, Durham | . | 5  | 0  | 0 |
| Rowe, Rev. T. G., Berwick-upon-Tweed                   | . | 0  | 10 | 0 |
| Spier, R. S. W., Esq. (per Bishop of Edinburgh)        | . | 10 | 0  | 0 |
| Stobart, Rev. H.                                       | . | 3  | 0  | 0 |
| Wasey, Miss  | . | 0  | 10 | 0 |
| Woodhouse, Rev. G. W., Albrighton, Wolverhampton       | . | 0  | 10 | 0 |

SPECIAL SCANDINAVIAN FUND.

|   |   |   |    |   |
|---|---|---|----|---|
| Ferry, Mrs., 42, Inverness Terrace, W.                      | . | 1 | 1  | 0 |
| James, Rev. John  | . | 0 | 10 | 0 |
| Lewis, Mrs. W., Ickledon, Saffron Walden                    | . | 1 | 1  | 0 |
| Nicholson, Rev. Dr. (per Offertory, Christ Ch., Leamington) | . | 4 | 0  | 6 |

*By Sale, Purchase, and Discount.*

|  |   |     |   |   |
|--|---|-----|---|---|
| Per Messrs. Clay, Sons, & Taylor         | . | 4   | 4 | 2 |
| Per Rev. C. G. Curtis                    | . | 2   | 2 | 0 |
| Per Rev. Dr. Hale                        | . | 10  | 5 | 6 |
| Per Rev. F. Meyrick                      | . | 2   | 2 | 6 |
| Per Messrs. Rivington                    | . | 114 | 2 | 7 |
| Per Messrs. Wells Gardner, Darton, & Co. | . | 27  | 7 | 1 |

£1389 5 7

## MEMBERS OF THE SOCIETY IN VIRTUE OF PREVIOUS CONTRIBUTIONS.

Acland, Rev. P. L. D., Broad Clyst, Exeter.  
 Ainslie, Rev. H., Windermere.  
 Andrews, Rev. S. W., Claxby, Market-Rasen.  
 Antigua, Right Rev. the Lord Bishop of, Antigua.  
 Argles, Rev. Canon, Barnack, Stamford.  
 Argyll and the Isles, Right Rev. the Bishop of, Lochgilphead, N.B.  
 Ashley, Hon. Mrs. John, 15, Upper Brook Street.  
 Atkinson, Right Rev. C. D.D., Bishop of North Carolina, Wilmington, North Carolina, U.S.A.  
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 Bayly, Rev. E., Via Assarotti, Genoa, Italy.  
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 Broade, Rev. G. E., Biarritz, France.  
 Brookes, Rev. T. W., Great Ponton, Grantham.  
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 Burton, Rev. R. C., Taverham, Norwich.  
 Buttemer, Rev. Archdall, Farncombe, Godalming,  
 Calliphronas, Rev. D. P., Walpole, Wisbeach.  
 Camilleri, Rev. Dr., Lyford, Wantage.  
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 Campbell, Rev. W. A., Holme, Peterborough.  
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 Church, Rev. G. L., Chacewater, Truro.  
 Church, Rev. W. M. H., Hickleton, Doncaster.  
 Codrington, Rev. R. H., Auckland, New Zealand.  
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 Cole, Rev. E. H., Whitby, Ontario, Canada.

Collier, Rev. H. N., Easthead, East Finchley, London.  
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Columbia, Right Rev. the Lord Bishop of.  
Cook, Rev. Canon, Exeter.  
Cooper, Rev. J. E., Fornett, Long Stratton.  
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 Latham, Miss Grace, Enderlie, Torquay.  
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Rolle, The Lady, Bicton.  
Rudge, Mrs., Fakenham.  
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Salisbury, Right Rev. the Lord Bishop of, Palace, Salisbury.  
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Wilson, Rev. Prebendary, Rownhams, Southampton.  
Wood, Rev. W., D.D., Cropredy, Leamington.  
Woodward, Rev. J. W., Folkestone.  
Woolcombe, Rev. E. C., Tendring, Colchester.  
Worcester, Very Rev. the Dean of, Deanery, Worcester.  
Worcester College, Rev. the Provost of, Oxford.  
Wratislaw, Rev. A. H., Bury St. Edmund's.

## EXPENDITURE FOR THE YEAR ENDING 30TH JUNE, 1880.

*General Fund.*

|  | £   | s. | d. |
|--|-----|----|----|
| Messrs. Rivington, for Printing . . . . .              | 125 | 9  | 6  |
| Ditto Commission, &c. . . . .                          | 10  | 15 | 9½ |
| Messrs. Clay, Sons, and Taylor, for Printing . . . . . | 84  | 4  | 8  |
| Mr. Winget, for Circulars . . . . .                    | 1   | 2  | 6  |
| Receipt-book and Circulars for Treasurers . . . . .    | 0   | 18 | 10 |
| Rev. G. E. Broade . . . . .                            | 10  | 0  | 0  |
| Books, &c., bought for use . . . . .                   | 5   | 2  | 0  |
| Carriage and Postage . . . . .                         | 33  | 9  | 1½ |
| Advertisements . . . . .                               | 28  | 8  | 0  |
| Petty Italian Translation . . . . .                    | 0   | 3  | 0  |

*Special French Fund.*

|                              |     |    |   |
|------------------------------|-----|----|---|
| Paid per Treasurer . . . . . | 682 | 16 | 9 |
| Paid per Dr. Nevin . . . . . | 104 | 0  | 0 |

*Special Italian Fund.*

|  |    |   |   |
|--|----|---|---|
| Count Giulio Tasca, for one year's salary to Dec. 31st, 1880 | 30 | 0 | 0 |
| Rev. Dr. Camilleri . . . . .                                 | 20 | 3 | 0 |
| Contributions to Italian Journals . . . . .                  | 5  | 0 | 0 |

*Old Catholic Fund (A).*

|                             |   |   |   |
|-----------------------------|---|---|---|
| Rev. G. E. Broade . . . . . | 5 | 0 | 0 |
|-----------------------------|---|---|---|

*Old Catholic Fund (B).*

|                               |   |    |   |
|-------------------------------|---|----|---|
| Travelling Expenses . . . . . | 7 | 11 | 0 |
|-------------------------------|---|----|---|

*Old Catholic Fund (C).*

|  |    |   |   |
|--|----|---|---|
| Transmitted to Bishop Herzog, for Old Catholic Theological Students at Berne . . . . . | 80 | 0 | 0 |
| Ditto for Irish Studentship . . . . .  | 50 | 0 | 0 |

*Special Swiss Fund.*

|  |     |   |   |
|--|-----|---|---|
| Transmitted to Bishop Herzog . . . . . | 100 | 0 | 0 |
|--|-----|---|---|

*Scandinavian Fund.*

|                   |   |   |   |
|-------------------|---|---|---|
| Postage . . . . . | 0 | 4 | 5 |
| <u>£1384</u>      |   |   | 8 |
| <u>7</u>          |   |   | 7 |

## The Anglo-Continental Society.

## BALANCE SHEET.

1880.

| DR.                            | CR.                |
|--------------------------------|--------------------|
| To Balance in hand, 1879 :—    |                    |
| French Fund                    | £ 79 3 8           |
| Italian Fund                   | 41 13 4            |
| Alms Fund                      | 8 16 10            |
| Spanish Fund                   | 15 4 7             |
| House of Refuge Fund           | 96 0 6             |
| German Fund                    | 0 16 0             |
| Old Catholic Fund (A)          | 5 19 0             |
| Old Catholic Fund (B)          | 42 15 10           |
| Old Catholic Fund (C)          | 244 13 8           |
| Swiss Fund                     | 0 3 0              |
| Scandinavian Fund              | 24 4 1             |
| Contributions received :—      |                    |
| General Fund                   | 235 19 6           |
| French Fund                    | 711 4 3            |
| Italian Fund                   | 56 13 6            |
| Alms' Fund                     | 3 12 0             |
| German Fund                    | 0 10 0             |
| Old Catholic Fund (C)          | 97 9 0             |
| Swiss Fund                     | 117 1 0            |
| Scandinavian Fund              | 6 12 6             |
| Sales and Discount             | 160 3 10           |
| Total Receipts as on page 295. | £ 1389 5 7         |
|                                | <u>£ 1948 16 1</u> |
| By Balance due, 1879 :—        |                    |
| General Fund                   | • • •              |
| Payments made :—               |                    |
| General Fund                   | 299 13 5           |
| French Fund                    | 786 16 9           |
| Italian Fund                   | 55 3 0             |
| Old Catholic Fund (A)          | 5 0 0              |
| Old Catholic Fund (B)          | 7 11 0             |
| Old Catholic Fund (C)          | 130 0 0            |
| Swiss Fund                     | 100 0 0            |
| Scandinavian Fund              | 0 4 5              |
| Total Payments as on page 301  | £ 1384 8 7         |
| Balance in hand, 1880.         |                    |
| General Fund                   | • • •              |
| French Fund                    | • • •              |
| Italian Fund                   | • • •              |
| Alms' Fund                     | • • •              |
| Spanish Fund                   | • • •              |
| House of Refuge Fund           | • • •              |
| German Fund                    | • • •              |
| Old Catholic Fund (A)          | • • •              |
| Old Catholic Fund (B)          | • • •              |
| Old Catholic Fund (C)          | • • •              |
| Swiss Fund                     | • • •              |
| Scandinavian Fund              | • • •              |
|                                | <u>£ 1948 16 1</u> |

Examined and found correct,

MONTAGU BURROWS, Auditor.

\* \* \* The present number of the *Foreign Church Chronicle and Review* is sent not only to the subscribers to the periodical, but also to all the Members of the Anglo-Continental Society, whose Annual Report it contains. The Committee of that Society recognizes the imperious necessity of the existence and circulation of such a periodical as the *Foreign Church Chronicle and Review* for the success of their work, which cannot be duly appreciated by members of the Church of England, and of other Churches in communion with her, unless it is made known to them ; and it cannot be adequately made known to them except through the instrumentality of an organ of public opinion which concerns itself with the religious affairs not only of England, her Colonies, and North America, but also of the Continent of Europe, South America, and the East. The Committee therefore urges upon the Members of the Society the support of this periodical, as a means of furthering the Society's work, as well as deriving for themselves, and so being able to transmit to others, information of a trustworthy character not otherwise to be obtained. The Index for the past year, enclosed in the present number, will show how wide is the range of the information given by the *Chronicle*. Nor is its function confined to giving information ; it also deals with ecclesiastical questions, as they arise (often in a confused and perplexing form), and it treats them from the standing-point of a loyal member of the Anglican Communion. The four volumes now completed contain a record of contemporary Church history outside of England, and the discussion of not a few grave ecclesiastical questions, relating both to doctrine and to discipline, on which the time has come for Anglican Churchmen to make up their minds. The number of Englishmen and Americans who take interest in the subjects which form the *spécialité* of the *Chronicle* is not so great as to admit of its being maintained without effort on the part of its supporters.













